









## ERRATA.

Introductory Page XIV, line 13, for "unstabliary" read "instability."

Page XXII, line 5, for "Thaghibians" read "Taghhibians"

Page 3, line 20, for "parted" read "departed."

9 " 7, for "or" read "and"

15 " 19, for "its" read "their."

18 " 21 and 22, read "of whom the stars are as if they were tied by strongly twisted rope to Mount Yazbul."

26 " 12, omit the full-stop at the end.

29 " 19, insert "the" before "Yemam."

40 " 21, omit "a" before "rough."

50 " 27, after "me" insert a comma.

51 " 6, for "keep" read "keeps."

63 " 1, for "they" read "it."

82 " 6, for "'Ab" read "'Abs."

84 " 14, omit "comma" at end of line.

103 " 29, for  $\text{ماد}$  read  $\text{ماد}$

132 " 16, for "line 19" read "line 21."

151 " 15, for "established" read "settled."

163 " 20, after "Dumec" insert in italics "the answer to the question."

187 " 12, for "profosis" read "prothesis."

223 " 7, after "mroad" insert "to capture."

223 " 8, after the "a" before "osa."

6 " 23, 12\* for 12.

7 " 23, 17\* for 17.

16 " 20, for  $\text{نور}$  read  $\text{نور}$

21 " 10, for  $\text{على}$  read  $\text{على}$

33 " 23, read semicolon at the end.

السماء in the gen case, being مضاف اليه; and so روي, here has كسر instead of صفة, the established حركة of the روي of the poem. An instance of the defect in the rhyme called اقواء.

86 وهو الرب والشمس على نو . م الخمارين والبلاء بلاء

'He is the Chief, and the witness upon *what happened* in the day of the battle of Khayárün, while the trial of *our victory* was a severe trial."

زوال الحال, introduced by حال, introduced by البلاء.

Hayün, or Khayárün or Hayárün, a scene of battle, wherein B. fought with 'Amru bin Hind or his father Munza

#### END OF THE SEVENTH POEM.

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله  
 وقد وادى نون الله شرح هذا الكتاب المديح المسطاب الجامع  
 على مسكبات الطرائف الكاوي على الأداب واللطائف  
 المسمى بالسبع المصنفات نهار السبع من شهر حولاى أن حور  
 عام سمن وسماصة والت من ملاد سمدنا المسبح

#### ❖ THE END ❖





سَلَمَهُ and دَانَتْ for غَيْرِ مَصْرُفٍ, *apptote*

م = دَلَّ = دَلَّ

of infim, مَا دَعَا = دَعَا

دَعَا pl of دَعَا

Other reading دَعَا (pl of دَعَا) = stands on even consequence  
 فَمَنْ دَعَا دَعَا = دَعَا

30 أَمَّ عَلَيْنَا جَرَى الْإِدَّ كَمَا فِي — .. لَمْ لَطِمَ أَحَدُكُمْ إِلَّا عَا

Q are we responsible for the crime of Is'îl, much as it was said to 'Ism— 'It is your brother's  
 and he should have told you, and you must be responsible

'Ism was held responsible for the detected crime of his brother J  
 refused to pay reparation to the kin.

31 مَحَارَا سَتَرَجَعُونَ فَلَمْ يَرَوْا حَجَّ لَهُمْ سَامَهُ وَلَا رَمَاءَ

'He said, *Bani Tair*, coming seeking the recovery of  
 property, but neither a black camel nor a white camel  
 was sent to them'

حَاوَاهُ cut off حَالُهُ the multiplicity of

وَلَا رَمَاءَ = white, with black spots

32 مَحَلُّوْا يَرْجِعُ رَجَاءَ سَفَا • وَسَاحَ اِيْمَ عَا دَعَا

They (i.e. *Bani*, our tribe) did not make lawful the com-  
 mitment of unlawful acts against *Bani Rabi* in the story  
 about *Nura* while they uttered a curse against them  
 as soon as hit on the who committed a crime against *Bani Rabi*  
 and sent them to the hands of their enemies

رَجَّ one of the sub-tribes of *Taqi*

رَجَّ not مَصْرُفٍ for

رَجَّ to the price عَلَيْهِ



77 فَرَكْرَهُمْ مُلْحَبِينَ وَأَبَوْا . . . بِنَهَابٍ يَصْمُ مِنْهَا الْحَدَاءُ

"They left them, (*Banī Taghlib*), out to pieces, and returned with plunder, *while the great and loud shouting of the camel-drivers made the people deaf.*"

The booty was so great that many camels had to be employed to carry it.

هُمْ to حال pass. part. obj. of مُلْحَبِينَ

Another reading مُلْحَبِينَ = shouting.

نَهَابٍ adj. sent. to يَصْمُ مِنْهُ الْحَدَاءُ

Another reading يَصْمُ in the pass. ; = by which the shouting of the camel-drivers is deafened ; i.e., in the roar of their triumph in victory over you the shouting of the camel-drivers was lost.

78 أَمْ عَلَيْنَا جَرَى حَيْفَةُ أَمْ مَا . . . جَمَعَتْ مِنْ مَكَارِبِ غِبْرَاءُ

"Or are we responsible for the sin of Haneefah, or for what the earth has collected from warriors."

حَيْفَةُ a diptote غَيْرُ مَنْصُوفٍ for تَانِيَةٌ and هَامِيَةٌ .

مَا a relat. pron., in the nom. use, being subj. (عَيْفَةُ) to the pred. عَلَيْنَا .

جَمَعَتْ relat. clause, (عَلَّة) to مَا the conj. pron. & , obj. , under.

مِنْ explanatory of مَا .

غِبْرَاءُ also = the year of famine.

Here the poet artfully instigates 'Amru-bin-Hind against Banī Taghlib, reminding him of the murder of his father Munzir III. by Shammār, son of 'Amru, one of Banī Haneefah, allies of Banī Taghlib. Shammār's mother being a Ghassānian, he assassinated Munzir for his having made war on the tribe of Ghassān.

79 أَمْ عَلَيْنَا جَرَى قَضَاءُ أَمْ لَيْسَ . . . عَلَيْنَا فِيمَا جَنَدُوا أَبْدَاءُ

"Or are we responsible for the crime of the tribe of Qudā' or not ; nay, we have no share in the sins they committed."

المُضْرِبُونَ passive part., intensive, subj. to لَيْسَ ; so also قَيْس , &c.

لَيْسَ pred. after مَنَا .

These are chiefs of Taghlib, who were put to death by Munzir III, father of 'Amru-bin-Hind, for taking share in a rebellion.

75 أَمْ جُنَايَا بَنِي عَتِيقٍ فَمَنْ يَغْوُ — . . . سَدَرْنَا مِنْ حِزْبِهِمْ بَرَاءً

“Or are we responsible for the crimes of Banī 'Ateeq, for we are quit of the parties of such ones as act treacherously.”

We have nothing to do with treacherous people; hinting that the Taghlibs are treacherous.

جُنَايَا subj. (مَيْكَدُ) to the pred. (خَيْرُ) under.

سَدَرْنَا jussive, being شَرَطَ .

فَأَنَا &c., a sent. apodosis (جزاء) to مَنْ , introduced by فَ .

لَا subj. after إِنْ , and بَرَاءً (pl. of بُرَى) pred.

Another reading فَأَنَا مِنْكُمْ إِنْ غَدَرْتُمْ لِبَرَاءٍ = Then verily we are quit of you, if you act treacherously.

بَرَاءً an infin. used as an adj., and as of common gender and number.

Or بُرَى syncopated form of بُرَاءً .

76 وَنَعَانُونَ مِنْ تَمِيمٍ بَائِدٍ — . . . هُمْ رِمَاحٌ صَدُورُهُنَّ الْقَضَاءُ

“And eighty warriors of the tribe of Tameem attacked you, while in their hands were spears, whose blades were fate.”

Eighty men of the tribe of Tameem under 'Amru, one of the tribes of Sa'di-Manāt, attacked a party of Banī Qatan from Banī Taghlib, called Banī Razāh, inhabiting a place called Nitā' near Bahrain, and utterly destroyed them.

نَعَانُونَ in the nom. case, being subj. to أَعَارُوا unders.

بَائِدٍ adj. sent. to نَعَانُونَ ; رِمَاحٌ subj.; هُمْ بَائِدُهُمْ pred.

صَدُورُهُنَّ adj. sent. to رِمَاحٌ .

كما نُعْتَرُ gives infla. signification to the following sent. (مصدرية) ما  
 &c. = كَعْتَرُ الطَّيَّاءُ عَنْ حَجَرَةِ الرَّيْضِ.

الرَّيْضُ a collective noun for sheep in a fold.

72 عَلَيْنَا جُنَاحٌ كَنْدَةَ أَنْ يَفْ— . نَمْ فَازِ يَمْ وَمِنْ الْجَزَاءِ

“Are we responsible for the crime of the tribe of Kindah, that their warriors plundered you; and must the fine be paid by us?”

عَلَيْنَا pred. (خبر) to جُنَاحٌ, subj. (مبتدأ).

كَنْدَةُ a diptote غير منصرف for تَانِيَتْ and عِلْمِيَّة.

أَنْ (elliptical for لَنْ, for that), introducing the following noun sent.

غَازِيٍ syncopeated form of the pl. غَازِيِي.

Here the poet proceeds to reproach the Taghlabians sarcastically concerning certain campaigns which they had lost with disgrace and much loss.

The allusion is to the campaign, wherein some people of Taghlib, sent by the king to the tribe of Kindah for the demand of revenue, which the latter had refused to pay, were killed with impunity.

73 أَمْ عَلَيْنَا جَرَى إِيَادٍ كَمَا . نَيْطُ بَجُورٍ الْعَصَلِ الْأَعْبَاءِ

“Or are we responsible for the sin of the tribe of Iyād, as the burdens are hung to the centre of the burthened camel.”

That is, you make us responsible for a weight of sin which we have no business to bear?

نَيْطُ adj. to الْعَصَلِ, under.

Another reading بَجُورٍ.

Another reading جَرَى الْعِيَادِ = crime of the people.

74 لَيْسَ مِنْهُ الْمَضْرِبُونَ وَلَا قَيْسٌ . سِ وَلَا جَنْدَلٌ وَلَا لَحْدَاءُ

“Those struck with the sword are not of us, nor is Qais, nor Jandal, nor Hazzāa.”

حَذَرِ الْجَوْرِ وَالْتَعَدِي وَ هَلْ يَذْنُ . قَضَ مَا فِي الْمَهَارِقِ الْأَهْرَاءِ 69

"In order to avoid tyranny and aggression; and will false fancies break *the covenant written in the official documents*?"

This is الاستفهام الانكاري or interrogative of appeal.

حَذَر Infin. in the obj. case, being مفعول له to قَدْ in the preceding line.

Another instance of التضمين.

Another reading حَذَرِ الْخَوْنِ = for fear of treachery.

وَعَلِمُوا أَنَّنَا وَإِيَّاكُمْ فِي . مَا اشْتَرَطْنَا يَوْمَ احْتَلَقْنَا سَوَاءَ 70

"And know that we and you in that, which we made conditions about on the day we bound ourselves by oaths, are equal."

The conditions are equally binding on us both.

اعْلَمُوا &c., a noun, sent. introduced by أَنَّنَا وَإِيَّاكُمْ

وَأَنَا and إِيَّاكُمْ in the obj. case, being subj. after أَنَّنَا, the pred. being سَوَاءَ.

مَا a relat. pron. in the gen. case by the prep. اشْتَرَطْنَا; being the relat. clause (صلة), the conj. pron. (عائده) obj., under.

يَوْمَ obj of time (ظرف الزمان مفعول فيه), مضاف to the following sent. احْتَلَقْنَا.

عُنَّا بِأَعْلَى وَ غَلَمًا كَمَا تَعْدُ . سَمِعُوا عَنْ حُجْرَةِ الرِّبَاضِ الطِّبَاءِ 71

"You act in opposition, falsely and oppressively, as the deer are sacrificed, in place of *sheep from* the fold of the flock."

The Arabs in old times were accustomed to hunt and kill a wild goat instead of sacrificing the sheep, which they had vowed to sacrifice.

عُنَّا Infin., in the obj. case, being cog. obj. (مفعول مطلق), to غَلَمًا. (= you oppose us,) under. : so also غَلَمًا.

عُنَّا alij to باطلاً.

This would appear to mean that when a Chief of a tribe selected a wife from another tribe, friendship between the two tribes would be the result; and not only this, but each tribe would consider the friends of the other tribe amongst its friends.

مَثَلُهَا subj. (مَبْدَأٌ) &c., sent. pred. (خبر).

نَصِيحَةٌ must be translated as "friendship" in this line.

فَلَاةٌ pred. (خبر) to هِيَ subj. (مَبْدَأٌ) under.

فَلَاةٌ مِنْ دُونِهَا فَلَاءٌ adj. sent. to فَلَاةٌ.

فَاتَرَكُوا الطَّيْخَ وَالنَّعْدِيَّ وَإِنَّمَا . نَتَعَاشُوا فِي التَّعَاشِي الدَّاءِ 67

"Then put away, *Oh Baní Taghlib*, pride and encroachment; and if you must be acting ignorantly, then in ignorance there is disease."

التَّعَدِي the final ي ought to and would, be read with فَعَمَ, (being in the obj. case by فَاتَرَكُوا), but for the necessity of the metre.

Another reading التَّعَاشِي .

لَنْ نَتَعَاشُوا jussive by لَنْ, being شَوْطٌ; &c., a sent. apodosis to لَنْ introduced by ف .

الدَّاءِ subj., and فِي التَّعَاشِي pred. (خبر).

إِنَّمَا = لَنْ where لَنْ is expletive.

وَاذْكُرُوا حَلْفَ ذِي الْمَجَازِ وَمَا تَمَّ فِيهِ الْعَهْدُ وَالْكَفَالُ 68

"And remember the oath at Zil-Majáz, and what was presented there from hostages and promises;"

The tribes of Bakr and Taghlib agreed upon peace at Zil-Majáz, a place near Mecca, where a great fair was held. 'Amin-bin-Hind took promises and hostages from them upon their good behaviour.

مَا a relat. pron., obj., co-ord. to حَلْفَ .

تَمَّ passivo relat. clause (صلة) to مَا .

الْعَهْدُ and الْكَفَالُ in app with مَا .

3 referring to عمرو بن هند, secondary dative obj.; رب, being the direct obj.

علمية and أن غير منصوب a diptote غسان.

كرها obj. of specification. (تمديد).

Some consider this to be the third sign referred to in line 50. The allusion is to the killing of one of the chiefs of Ghassân, whom Al-Hârith the Lame appointed as the commander of his army. The Ghassânian chief was overcome by 'Amru bin-Hind, who scattered his army. He was subsequently killed by 'Amru's allies, the tribe of Yashkur, in revenge for Munzir.

64 وَاَتَيْنَاهُمْ بِتِسْعَةِ اَمْلَاحٍ . يَكْرَامُ اَمْلَاحَهُمْ اَغْلَاءَ

"And we brought to them nine noble princes, the plunder taken from whom was very valuable."

عمرو بن هند and المنذر refers to the kings of Al-Hairah in هم  
اَغْلَاءَ pl. of غَال . اَمْلَاحُ an adj. sent. to اَمْلَاحَهُمْ اَغْلَاءَ

The allusion is to the sons of Hujr, father of Imra-ul-Qais, the poet, who were sought for by Munzir and put to death, after Hujr was killed by the tribe of Asad.

65 وُلِدْنَا عَمْرُو بْنَ اُمِّ اِيَّاسٍ . مِنْ قَرِيبٍ لَهَا اَنَا وَالْحَبَاءُ

"And we caused the birth of 'Amru-bin-Ummi Iyâs after a little time, when the marriage gift was brought to us."

That is, we married him to a daughter of our tribe, from which union 'Amru was born, who is thus our nephew.

'Amru, son of Hujr, grandfather of 'Amru-bin-Hind, whose father had married Ummi Iyâ's, daughter of 'Owf, son of Mohallam, of the tribe of Bakr from Banî Tha'labah.

زَمَانٍ adj. to قَرِيبَ

لَهَا sposuosis to وَلِدْنَا

66 مِنْهَا تُخْرَجُ النَّصِيجَةُ لِلْقَوْمِ . مِثْلَ فَلَاحٍ مِنْ دُونِهَا اَغْلَاءَ

"Such a relationship as this results in friendship to the people closely connected, being like a desert, in front of which there are desert."

Imra-nl-Qais, brother of 'Auru-bin-Hind and son of Munzir III, who was taken a captive at the battle of Haleemah, wherein his father was killed. 'Auru set him free with the assistance of the tribe of Bakr during his march to Syria to avenge the death of his father.

61 مَعَ الْجَوْنِ جَوْنِ بَنِي الْاَوْ . مِنْ عُنُودِ كَانَهَا دَفُوءٌ

"And with Jown, Jown of the tribe of Ows, there was a truculent *band*, as though they were strong-beaked eagles."

الْجَوْنِ in app. (بدل) with جَوْنِ.

عُنُودِ intensive adj. to كَنِيذٌ under. Subj. to the pred. مَعَ الْجَوْنِ.

كَانَهَا دَفُوءٌ adj. sent. to عُنُودِ.

دَفُوءٌ also = a large rock.

جَوْنِ one of the chieftains of Kindah, appointed by the tribe of Taghlib as a governor on Ows, one of their clans; and so the neighbours of Al-Hairah fought with them about the year 550 A.D.

62 مَا جَزَعْنَا نَحْتِ الْعِجَاجَةِ إِذْ وَلَّى . وَاشْلَالًا وَ إِذْ تَلَقَّى الصَّلَاءَ

"We did not affect grief under the dust of war, when they turned round scattered, and when the fire of war flamed up."

نَحْتِ obj. of place (ظرف المكان).

وَ إِذْ تَلَقَّى الصَّلَاءَ &c, a sent. مَضَى إِلَيْهِ to (ظرف الزمان) إِذْ to.

وَ إِذْ تَلَقَّى الصَّلَاءَ cogn. obj. (مفعول مطلق) شَلَالًا to.

Another reading إِذْ وَلَّى بِأَقْفَانِهَا وَ حَزَّ الصَّلَاءَ, "When they turned their necks for flight and the fire of war grew hot."

63 وَ اقْدَنَاهُ رَبَّ غَسَّانٍ بِالْهَيْدِ . ذَرَّ كَرَاهًا إِذْ لَا تَكُلُ الدِّعَاءُ

"And we killed for him the king of the Ghassân, forcibly *revengeing* Munzir, when the blood could not be measured out in *revenge*."

We revenged Munzir when others were unable or refused to do so. Munzir had been killed by the Banî Ghassân.

This is the third sign of their bravery and devotion to 'Amru-bin-Hind.

Hujr, one of the chieftains of Kindah, vassals of the kings of Himyar, who marched to fight the king of Al-Hairah, Imra-ul-Qais III, son of Munzir III, and grandfather of 'Amru-bin-Hind, who lived about the year 423 A.D. The tribe of Yashkur went with the king of Al-Hairah to meet Hujr whom they defeated.

It is said that Hujr had a Persian army, which appeared green on account of their iron coats-of-mail and helmets.

حَجْرًا in the obj case by the verb قَاتَلْنَا (we fought) under.; or being co-ord. with قَاتَلْنَا in the preceding line.

حَال &c, adv. sent. of حال.

مَبْنِي an indeclinable noun مَبْنِي, being اسم الفعل; but here used as a declinable one (مَعْرَب) by a poetic license.

فَارِسِيَّة adj. to كَتِيبَةٌ, or دُرُوع under.

59 اسد في اللقاء ورد هموس . . وربيع ان شمرت غبراء

"He was a lion in battle, a savage, tawny lion, and as the spring, if the times of famine became oppressive."

He was brave in war, generous in times of distress.

أَسَدُ pred. to the subj. هُوَ under, so also رُبَيْعُ.

غَبْرَاءُ (adj. to سَنَةٌ under.) = a year abounding in dust for want of rain.

هَمُوسُ Also = treading with a gentle sound.

Another reading ذُرَّ شَبَال = having young cubs.

An instance of the figure الْاِفْتِنَانِ. Vide line 40 of Poem VI.

60 وفككتنا عل امرئتي القيس عنه . . بعدما طال حبسه والعناء

"And we struck off the fetters of Imra-ul-Qais from him, after his imprisonment and his captivity had been very long."

مَآ obj of time, مَضَاف, to the following noun sent., introduced by مَا  
بَعْدُ طُولِ حَبْسِهِ وَالْعَنَاءِ = the phrase.



حملنا to (مفعول مطلق) infin. cogn. obj.

Another reading الحَزَم or الحَزَن = rugged ground; or الحَزَم the projecting part of a hill. In any of these cases, نُهَلَان would be in gen. case, being in app. with الحَزَم and the like.

وار الحال &c., adv. sent. of حال introduced by وار الحال.

أَنْسَاء the pl. of نَسَاء, really the name of a certain tendon in the leg.

56 وَفَعَلْنَا بِهِمْ كَمَا عَلِمَ اللَّهُ . . . وَمَا إِنْ لِلْحَائِثِينَ دِمَاءٌ

"And we did with them as God knows; and for those who court destruction, there is no compensation for their spilt blood."

It is courting destruction to fight with our tribe.

Their loss was too great to be numbered, and was known only to God. As we were too powerful for them, they were unable to claim any compensation or make retaliation.

مَا a relat. pron in the gen. case by ك.

عَلِمَ اللَّهُ relat. clause (صلة) to مَا, the conj. pro. & obj. under.

إِنْ expletive, used corroboratively with the negative مَا.

لِلْحَائِثِينَ pied. (خبر). دِمَاءٌ subj.

57 وَجَبَّهَا هُمْ بَطْنٌ كَمَا نَدَى . . . هَزُّ فِي جَمَّةِ الطَّوِيِّ الدَّلَاءُ

"And we struck them on the foreheads with a blow of our spears, which were quivering in their bodies, as the ropes of the buckets quiver in the water of the deep stone-cased well."

كَانَ هَذَا الدَّلَاءُ = كَمَا تَهْتَزُّ الدَّلَاءُ that of infin;

58 ثُمَّ جَرَّاءُ عِيْنِ ابْنِ أَمِّ قَطَامٍ . . . وَلَهُ فَارَسِيَّةٌ خَضْرَاءُ

"And after that we fought Hujr, I mean the son of Ummi Qatām, while with him was a Persian band, green by reason of their armour."

Or قُرَيْي may be=belonging to the country, known as بلاد القُرَيْي in Yaman.

كَابَشَ كَانَتْ عِبْلَاءُ adj. sent. to كَبَشَ.

عِبْلَاءُ adj. to صَخْرَةٌ (rock); or دُخْبَةٌ (hill), under.

وَصَبَّتْ مِنَ الْعَرَائِكِ لَأَنَّهُنَّ سَهَاءٌ إِلَّا مُبْيَضَّةَ رَعْلَاءُ 53

"And the second sign is many a band descended from well-born woman, whom nothing prevented from attaining their object, except our tribe clad in long white skirts of mail."

صَبَّتْ is the nom. case, being, pred. to أَيْدٍ ثَانِيَةً under.; or in the gen. case, by ر (رب).

صَبَّتْ لَأَنَّهُنَّ adj. sent. to صَبَّتْ.

مُبْيَضَّةُ adj. to كَتَبِيَّةٌ = columns, under.; or سَبُوفٌ = swords white and long; or ضَرْبَةٌ = a blow, cutting the flesh off the white bones and loosening the muscles.

رَعْلَاءُ = possessed of رَعَالٍ, a band of horses.

فَرَدَدْنَا دَمَ بَطْنَيْنِ كَمَا يُخْرَجُ 54

"But we repulsed them with blows of spears, which caused the blood to flow as water spurts from a hole in a leathern bottle."

ك prep., governing the following noun sent; مَا being (مصدرية), of infin. كَخُرُوجِ الْمَاءِ = كما يخرج الماء.

وَحَمَلْنَا دَمَ عَلَى حَزَمٍ نَهْلًا 55

"And we drove them to take shelter at the summit of Thahlân dispersing them, while the thigh-veins were bleeding."

نَهْلًا a diptote غير منصرف or نَهْلٌ and عَلَمَةٌ; a mountain in Hijâz.

شارِقٌ *shajj*, the adv. phrase (شارِقٌ in the obj. case), pred.; or شارِقٌ in the nom. case, being pred.

Another reading مَاتِقُ الشَّقِيقَةِ, the driver or leader of, &c.

أَوَّ جَاوًا &c., a sent. إِذْ مَضَى إِلَيْهِ to (ظرف الزمان).

Another reading إِذْ جَاءَتْ مَعَهُ = when the tribe of Ma'add came.

الشَّقِيقَةُ, either (i) a clan from the tribe of Ghassán, or Shaibán, who made an inroad on some camels belonging to 'Amru-bin-Hind, and who were defeated with a loss by the tribe of Yashkur; (ii) a place in Najd adjacent to the Iráq, (lit., a strip of rugged land between two sandy deserts; ) or (iii) the name of a well.

جَاءَتْ جَاوًا or جَاءَتْ جَاوًا adj. sent. of حال to the subj. of لكل حي لواء

52 حول قيس مستلّمين بكبش . قوطي كأنه عبلاء

"They assembled round Qais bin Ma'dikarab, wearing coats of mail under a Yamanian Chief, as though he were a white stone, from his strength and beauty."

Most of the commentators say that Qais is the son of Ma'di Karab father of Al-Ash'ath, one of the kings of Himyar, but History denies the fact, for, this Qais ruled Kindah about the year 600 A. D. Some are of opinion that Qais is Imraul-Qais, the poet, who about this time was wandering from tribe to tribe for refuge from Munzir III, and uniting with some of the tribe of Taghlib, made an inroad against the lands of Munzir, but was overpowered by the tribe of Bakr. It seems probable, however, that this Qais is a son of Ma'dikarab's, uncle of Imraul-Qais, the poet, who is not mentioned by historians.

حول obj. of place (ظرف المكان).

مستلّمين obj. of حال.

مستلّمين بكبش also means, "under the protection of a chieftain, as though he were a coat-of-mail for them."

قُرْطُ the name of a tree, from the leaves of which a tanning solution is prepared in Yaman; the relative adjective قوطي is, therefore, used for anything from Yaman.

The Arabs of Yaman are whiter as to the skin than other Arabs.

49\* أَنْ عَمَرُوا لَنَا لَدِيرٍ خِلَالَ . فَبِرَشْكٍ فِي كُلِّهِنَّ الْبَلَاءُ

"Verily, 'Amru has sentiments towards us, beyond a doubt, in all of which there is blessing."

عَمَرُوا in the obj. case, being subj. after أَنْ, the pred., being the sent. لَنَا لَدِيرٍ خِلَالَ .

خِلَالَ subj. and لَدِيرٍ pred.

فَبِرَشْكٍ in the obj. case, being cogn. obj., being = يُقِينَا, governed by لَيَقْنُوا under.

خِلَالَ adj. sent. to كُلِّهِنَّ الْبَلَاءُ .

كُلِّهِنَّ الْبَلَاءُ subj.; فِي كُلِّهِنَّ pred.

50 مَنْ لَنَا عِنْدَهُ مِنَ الْخَيْرِ يَا . تَ ثَلَاثٌ فِي كُلِّهِنَّ الْقَضَاءُ

"He is the one with whom we have three signs of good services, in all of which there is a final decree in our favour against our rivals."

Each one is sufficient in itself.

مَنْ a relat. pron., in the nom. case, being pred. (خبر) to the subj. هُوَ under.

مَنْ تَ ثَلَاثٌ &c., relat. clause لَنَا عِنْدَهُ .

أَيَاتٍ subj. عِنْدَهُ pred.

أَيَاتٍ adj. sent. to كُلِّهِنَّ الْقَضَاءُ .

كُلِّهِنَّ الْقَضَاءُ subj.; فِي كُلِّهِنَّ pred.

51 أَيَّةَ شَارِقِ الشَّقِيَّةِ إِذْ جَاءَ . وَاجْتَمَعَ لِكُلِّ حَيٍّ لَوَاءُ

"One sign was the battle fought at the east end of the pass, when they all came up against us and there was a banner for every tribe."

46 إِذْ لَمَسْتُمْ مِنْهُمْ غُرُورًا فَسَاقَتْكُمْ إِلَيْكُمْ أَمْنِيَةُ الْأَشْرَاءِ .

"When you, O *Bani Taghlib*, out of pride desired to give them battle, your insolent desire drove them towards you."

Here هم refers to قُرَاضِيَّة in line 44.

إِذْ to مضى اليه sent. تمنونهم

غُرُورًا obj. of specification (تمييز).

أَمْنِيَّة fem. adj. to أَشْرَاءِ.

47 لَمْ يَغْرُبْكُمْ غُرُورًا وَلَكِنْ رَفَعَ الْأَلْ خُصْمُكُمْ وَالضُّحَا .

"They did not come upon you suddenly, but the mirage and the morning raised their forms *before* you."

They did not attack you *anarars* or at night, so you have no excuse for your defeat.

لَمْ يَغْرُبْ aor. apocopated by لم.

غُرُورًا infin. cog. obj. (مفعول مطلق).

Another reading جمعهم = their crowd.

Another reading رَفَعَ الْأَلْ

48 أَيُّهَا النَّاطِقُ الْمُبْلَغُ عَنَّا . عَنْهُ عَمْرُوهُلِ لِذَاكَ انْتِهَاءُ

"Oh thou speaker, the conveyer of false tales about us to 'Amru, is there any end to that?"

The vocative particle يَا is understood before أَيُّهَا.

الناطق In the nom. case, being simple vocative مفرد منادى . He means 'Amru bin Kulthoom, as in line 22.

لِذَاكَ (خبر) ; pred. انتهاءُ subj.

عنه ذاك . your lies.

Another reading القاتل = eviler.

43 إِذَا حَلَّ الْعَلْيَا قَبْلَ مَيْسُو . نَ قَادَنِي دِيَارَهَا الْعَرَمَاءُ

"When he, (*the king*), pitched the tent of Maisoon in 'Alyaa, and then 'Aosun was the nearest of her lands to the king."

Maisoon was a daughter of a chief of Banī Ghassān. She was captured by Nu'mān, brother of 'Amru-bin-Hind, in one of his wars in Syria with the Banī Ghassān and Banī Taghlib, when one of the Ghassānian kings was killed and 'Amru's brother Imran-Qais was released from captivity. The preceding line refers to the blood of the Banī Taghlib spilt in this war.

إِذِ obj. of time (ظرف الزمان).

أَحَلَّ &c., a sent. إِذِ to مضى اليه.

الْعَلْيَا secondary obj. to أَحَلَّ; the direct obj. being قَبْلَ مَيْسُو.

Another reading الْعَلَا and الْعَوَجَاء, names of places.

44 قَنَازَاتُ لِهْ قَرَاضِيَةٍ مِّنْ . كُلِّ حَيٍّ كَانَهُمُ الْقَاءُ

"Then adventurers from every tribe assembled round him, as though they were eagles."

قَرَاضِيَةٍ plur. of قَرَضَابٌ or قَرَضُوبٌ means literally a robber, but it is used here more in the sense of an "adventurer."

الْقَاءُ adj. sent. to قَرَاضِيَةٍ.

45 نَهْدَانِمُ بِالْأَسْوَدَيْنِ وَأَمْرُ . إِلَهٌ بَلَّغَ تَشْقَى بِهِ إِلَّا شَيْئَاءُ

"Then he led them feeding them with the two black ones (*dates and water*); while the order of God is irresistible and the wicked are rendered miserable by it."

Another reading الْأَبْيَضَيْنِ = with the two white ones, i. e., bread and water.

وَأَمْرُ وَالْحَالِ &c., adv. sent. of حَالٍ introduced by وَأَمْرُ.

بَلَّغَ = sure to be fulfilled.

أَمْرُ &c., adj. sent. to تَشْقَى.

which our tribe endured when Munzir made war on his enemies, and was it we who said are we the shepherds of Ibn-i-Hind?"

i.e., "and did we give him back such a sharp reply as, 'are we shepherds to Ibn-i-Hind?'"

You (i.e., Taghlib) did not fight for Munzir with the same zeal that we did, but refused him your assistance with a rough reply, which roused him to fight against you.

أَتَكَالِفُكُمْ كَتَالِيفَ قَوْمِنَا &c. (elliptical for كَتَالِيفَ قَوْمِنَا), prepositional phrase, pred. to the subj. تَكَالِفُكُمْ under.

The poet alludes to an inroad by 'Amru bin Munzir against Syria soon after his accession to the throne. He marched waging war against the tribe of Ghassân, to avenge the death of his father, Munzir III., (well known as ابن ماء السماء "the son of the rain," on account of his extreme beauty,) who was killed treacherously by Shammar, son of 'Amru, at the instance of Hârith, the Lame, King of Ghassân. 'Amru called the tribes of Bakr and Taghlib to his assistance, which the former tendered willingly, but the latter refused with a rough reply:—"Are we shepherds to the son of Hind?" Being enraged at this answer, 'Amru levied a large army of the Arabs, and made a vow not to wage war with any one before Taghlib. He fought against them and killed many of them. His followers then interceded with him on behalf of Taghlib and got them pardon for their offence. So, the rest of them were spared, but the blood of those who were killed was unavenged.

Here 'Amru bin Hind is called Munzir, as being a general name for the kings of Al-Hairah.

42 مَا أَصَابُوا مِنْ تَغْلِيْبٍ فَمَطْلُوْا . لَ عَلَيْهِ إِذَا أُصِيبَ الْعَفَاءُ

"What blood they shed of one of the Beni Taghlib was unavenged, when the dust was thrown upon it."

مَا a conditional relat. pron., subj. (مَبْتَدَأ) to the pred. مَطْلُوْا, introduced by ف.

أَصَابُوا relative clause (صَلَة); the conj. pron. (عَائِد) its obj. under.

أَصَابُوا, subject قوم in 41, or people of Ibn-i-Hind.

أُصِيبَ الْعَفَاءُ or when the ground was stained by it.

38 لَا يَقِيمُ الْعَزِيزُ بِالْبَلَدِ أَسَ . لِي وَلَا يَنْفَعُ الذَّلِيلُ النِّجَاءُ

"When the honoured man did not stay in the plains, and flight did not profit the mean one."

The great tribes hastened to fortify themselves in their strongholds, when his tribe was on the war path, while the smaller ones fled.

39 لَيْسَ يُنْجِي الَّذِي يُوَائِلُ مِنَّا . رَأْسُ طُودٍ وَحَرَّةٌ رَجُلَاءُ

"Nothing would save him who took refuge from us: neither the summit of the high hills, nor the stony broken ground."

ليس a relat. pron., obj. of يُنْجِي; the relative clause (صلة) being يُوَائِلُ مِنَّا.

ليس &c., pred. after الَّذِي. يُنْجِي to رأس طودٍ and حرة.

Another reading مُوَائِلًا مِنْ حِذَارٍ = one seeking shelter from fear.

40 مَلِكٌ أَضْرَعَ الْبَرِيَّةَ لَا يُو . جَدُّ فِيهَا لِمَالِدِيهِ كَفَاءُ

"He is a king, who has brought all people under his subjection, while there is not found amongst them an equal to him on account of what he possesses from good qualities."

هو (مبتدأ) in the nom. case, being pred. (خبر) to the subj. عمرو بن هند under., referring to يُو.

مَلِكٌ and أَضْرَعَ الْبَرِيَّةَ &c., adj. sent. s to يُو.

كَفَاءُ an infin. (مصدر) with the force of a noun of agent (اسم الفاعل) = مُكَافِي.

Another reading أَضْلَعُ الْبَرِيَّةَ = the most powerful of the people to manage their affairs.

41 كُنَّا كَلِيفَ قَوْمِنَا إِذْ غَزَا أَلْمَنَ . ذُرُّ هَلْ نَحْنُ لِأَبْنِ هَنْدٍ رِعَاءُ

"Are the troubles which your tribe endures like the troubles



Here the poet, after having rebutted the complaints of the tribes of Taghlib in the previous lines, now begins to enumerate the excellencies of his own tribe.

Here the allusion is to the time of anarchy in Arabia about the year 535 A. D., when Nushervân, King of Persia, was defeated by the tribe of Haneefah, and fought against Caesar. The tribe of Nizâr was then under the King of Persia, and that of Ghasân under Caesar. The tribe of Bakr Bin Vâil was then making inroads against other tribes and leading them into captivity.

إِذْ رَفَعْنَا الْجِبَالَ مِنْ مَعْفٍ الْبَحْرِ . رَيْنَ مِيرَا حَتَّى نَهَا نَا الْحِجَاءَ 33

“When we guided our camels from the date-trees of Bahrain, travelling until we reached Hisâa, none venturing to oppose us.”

إِذْ noun of time (ظرف الزمان), in apposition (بدل) with أَيَّام in the preceding line.

إِذْ to مضاف إليه, &c., sent. رَفَعْنَا

نَسِيرًا or رَفَعْنَا to (مفعول مطلق), being cog. obj. مِيرَا infin., in the obj. case, being cog. obj. (we travel) under.

نَا obj. of نَهَا; نَهَا نَا lit., = carried us to

Another reading نَهَا هَا, where هَا refers to الْجِبَالَ.

الْحِجَاءَ pl. of حِجَا = sandy tract, where rain soaks; name of a place in the country of Banî Asad at a distance from Baháin; or a lake belonging to Banî Fazárah.

نَمَّ مَلَانَعُ تَمِيمٍ فَاحْرَمَ . نَا وَفِينَا بَنَاتُ مِرَامَ 37

“Then we turned against the tribe of Tamcem to attack them, and we entered the sacred months, while the daughters of Murr were amongst us as hand-maids.”

They conquered the tribe and took the women as slaves, before the sacred months, wherein war is forbidden, &c. in.

وَوَفِينَا &c., adv. sent. of حَال, introduced by وَوَالْحَال.

مِرَامَ, (خبر), to the pred. (مبتدأ) بَنَاتُ مِرَامَ subj.

Another reading بَنَاتُ قَوْمٍ = daughters of a people.



the people take trouble about, and in it will appear the crimes and the innocences."

Here **لَا**, conditional conj. (حرف الشرط) under. before **نَقُشْنَم**.

**فَ**, apodosis to **لَا**, introduced by **فَ**. **فَالنَّشْ**

**النَّشْ** In the nom. case, being subj. (مبتدأ) and **لَجْشَمَةُ النَّاسِ** pred. (خبر).

(مبتدأ). **الْأَبْرَامُ** and **الْأَسْقَامُ** subj. (خبر), and **فِيهِ** pred.

**الْأَسْقَامُ** and **الْأَبْرَامُ** lit. = illnesses and recoveries.

Another reading **الْأَسْقَامُ** و **الْأَبْرَامُ** = making ill and healing; i.e., declaring some guilty and others innocent. The line would then mean to say,—“The inquiry will show *your* criminality and *our* innocence.”

Another reading **وَفِيهِ الْفُصْحَاءُ** و **الْأَبْرَامُ** = And in it there is health and recovery; i.e., freedom for the innocent.

33 **أَوْصَلْتُمْ عَنَا فَمَا كُنَّا كَمَنْ أَمَّ . . . مَضَّ عَيْنَا فِي جَفْنِهَا إِلَّا قَذَاءٌ**

“Or if you become silent about us, then we become like one who has shut *his* eye, in the lids of which there is dirt.”

If you should keep silence, we shall do so too, although hatred will continue, to rankle in our breast.

**لَا** under. before **مَكْتَمٌ**.

**فَ**, apodosis to **لَا**, introduced by **فَ**. **فَمَا كُنَّا**

**كَمَنْ** &c., pred. to **كُنَّا**.

**مَنْ** Relat. pron., in the gen. case, by the prep. **ك**; the relative clause (معلقة) being **مَضَّ عَيْنَا فِي جَفْنِهَا**.

**عَيْنَا** &c., adj. sent. to **جَفْنِهَا**.

**إِلَّا قَذَاءٌ** pred. to the subj. **مَضَّ عَيْنَا فِي جَفْنِهَا**.

Another reading **فَمَا كُنَّا جَدِيعًا مِثْلَ عَيْنٍ فِي جَفْنِهَا إِلَّا قَذَاءٌ** = we shall all be like an eye, the lids of which close on dirt.

(ii) in the nom. case, being subj. (مبتدأ), the pred. being the sen. فادوها الينا, introduced by ف.

**↳ expletive.**

اِيْمَا to مِضَاقِ اَلِيَّةِ in the gen. case, being حُطَّةٌ

اردتم relat. clause, (صلة) to the relat. pron. اي; its obj. ها being under. The address is to the tribe of Taghlib.

حُطَّة. &c., adj. sent. to تَشْفَى

Another reading <sup>101</sup>نُفْسِي or <sup>101</sup>نُفْسِي = wherein they endeavour, as being of great concern to them; or <sup>101</sup>نُفْسِي = are sorely tried in solving it.

٣١ ان نبشتم ما بين ملحقة قالوا . فبقية السموات والارضاء

*"If you dig up the ground between Milhah and 'Sâqib you will find there are in it unavenged ones, and avenged ones."*

By avenged ones he means the dead of his own tribe, and by unavenged the dead of the Arâqim. He is boasting that his own tribe avenge their dead always.

ما a relative pron., in the obj. case, by **نېشتم**.

ملحة (عليه and ثانياً for غير منصرف diptote) and ما قبل two large mountains in the country of Juhaina, beyond Madeena.

<sup>٢</sup> فـ with the introductory <sup>١</sup> اَنْ sent., apodosis to <sup>٣</sup> فيء الاموات والاحياء under. <sup>٤</sup> فيء (pred.) and <sup>٥</sup> (مبتدأ) subj. <sup>٦</sup> والاحياء and <sup>٧</sup> الاموات.

اموات = dead people whose slaughter has been avenged; احياء = those who are not avenged.

**Some offer the following interpretation :—**

“If you inquire of *what happened between Milbah and Sa'qib you will see* there are dead ones *killed by us* and living ones, *in our captivity.*” Or, “If you inquire.....wherein there are.....*the superiority will be for us.*”

Here the apódosis to <sup>2</sup>فَلَا الْفَضْلُ under.; and <sup>3</sup>فِيمَ الْأَصْوَاتِ &c  
adj. sent. to <sup>4</sup>مَا.

Another instance of the figure **الاتسا**  $\xi$

او نقتسم فالنقش يجسه النا . س و فيه الا مقام والابواء 32

"Or if you make diligent inquiry, then the inquiry is what

Another reading—

أُرْمِيَ بِمِثْلِهِ جَالَتِ الْجِنُّ . نَ قَابَتْ لِحَصْبِهَا الْأَجْلَاءُ

“He is of a noble descent; with one like him, sharp and active, people rival in showing *excellence*; but the resulting discoveries return verdict in favour of their rival, (i.e., the *king*).”

Here جَالَتِ from جَالَى يُجَالَى = to rival in showing.

الْجِنُّ the genii, i.e., mighty people like the genii in sharpness and activity.

الْأَجْلَاءُ pl. of جَلَّ or جَلَّى = what comes to light; the outcome.

قَابَتْ &c., a sent. co-ord. to the sent. جَالَتِ بِمِثْلِهِ.

ها referring to الْجِنُّ.

مَلِكٌ مَقِطٌ وَأَفْضَلُ مِنْ يَم — . شَيْءٌ وَمِنْ دُونِ مَا لَدَيْهِ الثَّنَاءُ 29

“He is a just king, and the most excellent of those who walk on earth, and praise is less than what he has of *good qualities*.”

No praise is sufficient for him.

مَلِكٌ in the nom. case, being pred. to هو subj. under.; or being in app. with أُرْمِيَ in the previous line.

أَفْضَلُ a relat. pron., in the gen. case, being مضاف إليه.

مِنْ (مِلَّةٌ) relat. clause, بِمِثْلِهِ.

الثَّنَاءُ subj. and مِنْ دُونِ &c., pred.

دُونِ relat. pron., in the gen. case, being مضاف إليه.

أَيُّمَا حَظًّا أَرَدْتُمْ قَادُوا . هَا إِلَيْنَا تَشْفَى بِهَا الْأَمَلَاءُ 30

“Whatever important affair you desire, consign *the carrying out* of it to us, and the nobles of your tribe will be satisfied at *the way we perform it*.”

أَيُّ either, (i) in the obj. case, being مضمرة بفعلٍ, the governing verb أَدْرُ being engaged with the pronoun هَا referring to it; or

تُرَدِّي to جَبَّاءَ (غير منصوب) adj. ارعن .

ارعن &c., an adj. sent. to ارعن .

Another reading عَصَمٌ = a dark mountain, inhabited by wild goats.

عَصَمٌ pl. of أَعَصَمٌ a wild goat, white of feet, or inhabiting rugged hills regarded by Arabs as an emblem of stubbornness.

مَكْفَهْرًا عَلَى الْحَوَادِثِ لَأَنَّهُ . تَوَدَّ لِلدَّهْرِ مَوْبِدَّ مَاءٍ . 27

"—A mountain frowning, at the revolutions of the time so that a great severe misfortune of the time does not weaken it."

مَكْفَهْرًا, in the obj. case, being adj. to ارعن .

لَأَنَّهُ , &c., an adj. sent. to ارعن .

مَوْبِدَّ = دَاهِيَةٌ, and is, therefore, of feminine gen. and so is the adj. مَاءٍ .

أَرَمِيَّيْنِ بَيْنَهُ جَالَتِ الْخَيْلُ . لَوْ تَابَى لِنَحْصِهَا الْإِجْلَاءُ . 28

"He is of Iramiyan descent, with one like him the horses gallop, while they refuse their enemy the ability to banish their master."

أَرَمِيَّيْنِ adj. from أَرَمٌ, ancestor of 'Ad, and grandson of Noáh, from whom the Arabs trace their descent. In the nom. case, being pred. (خَبَرٌ), تَابَى subj. (مُبْتَدَأٌ) under., referring to هَذَا the king.

بَيْنَهُ &c., an adj. sent. to أَرَمِيَّيْنِ .

لَوْ تَابَى &c., adv. sent. of جَالَتِ, introduced by وَ.

لِنَحْصِهَا being obj. of تَابَى, is to be read with فَتْحَةٌ, contrary to the

vowel of the رَمِيَّيْنِ, which is ضَمَّةٌ. This defect in the rhyme is called اقْتِوَاءٌ. It may be read with ضَمَّةٌ, فَتْحَةٌ being changed into ضَمَّةٌ by an unusual poetic license.

جَالَتِ بِهَا الْخَيْلُ also = whom the horses surround.

Another reading <sup>قَبْلَهَا</sup>.

24 نَبَقِينَا عَلَى الشَّانَةِ تَنْبِيْءٍ . : نَا حُصُونٍ وَعِزَّةٍ تَعَاءٍ

"So we continued, notwithstanding the hatred of the enemy, while our strongholds and high honour elevated us in dignity."

بقينا to حال &c., adv. sent. of تَنْبِيْءٍ .

Another reading حُظُوظٌ or جُودٌ = fortunes.

25 قَبْلَ مَا الْيَوْمَ بَيَضَتْ بَعْدُونَ الْـ . : نَأْسٍ فِيْهَا تَعِيطُ وَإِبَاءُ

"Before to-day it made white the eyes of the people, while in it there is length and refusing."

Their honour is great and refuses to submit to indignity, and people were jealous of them.

قبل in the obj. case, being obj. of time (ظَرَى الزَّمَانَ مَفْعُولٌ فِيْهِ) .

ما expletive.

اليوم in the gen. case, being مضاف اليه to قبل .

بَيَضَتْ, i.e., our honour made blind, or dazzled.

ب expletive.

Another reading <sup>بَيَضَتْ</sup> اَعْيُنَ النَّاسِ .

تَعِيطُ = length, or repugnance.

Another reading <sup>تَغَيَّبَتْ</sup> = indignation.

عِزَّةٌ &c., an adj. sent. of حال .

إِبَاءُ and تَعِيطُ to the subj. (خَبَرِ) .

26 فَكَانَ الْمُنُونُ تُرْدِيْ بِنَا أَرْ . : عَنْ جَرْنَا لِنَجَابٍ عَنْهُ الْعَبَاءُ

"As if time were shooting at us, with the arrows of misfortune as at a mountain high of summit and black, which the clouds clear away from ;"

Misfortune makes no impression on us.

كَانَ a sent. pred. (خَبَرِ) after تُرْدِيْ .

بِنَا in ب, a prep. giving a transitive signification to تُرْدِيْ .

خلال ذاك رقاء adv. sent.

22 أَيُّهَا النَّاطِقُ الْمَرْقِيُّ عَنَّا . . . عِنْدَ عَمْرُو وَهَلْ لِّذَٰكَ بَقَاءٌ

"Oh, thou speaker, the embellisher of his conversation about us to 'Amru, is there permanency to that discourse.?"

Your hes about us will be discovered.

الناطق In the nom. case, being simple vocative; يَا (the vocative particle) being under.

عِنْدَ in the obj. case, being obj. of place.

عمرُو is 'Amru ibni Hind mentioned in the 5th Poem; the poet in this and the following lines is addressing the writer of the 5th Poem.

لِذَٰكَ (خبر), to the pred. (مبتدأ), subj. بقاء

23 لَا تُخْلِنَا عَلَىٰ فُرَاتِكَ إِنَّا . . . قَبْلَ مَا قَدْ رَشِيَ بِنَا الْأَعْدَاءُ

"Do not consider us as submitting patiently to your instigation Verily, very often enemies have carried bad reports to the King about us without affecting our interest.

نَا pera. pron. obj. of لَا تُخْلِنَا, the secondary obj. مَنَاشَعِينَ (=yielding) under.

عَلَىٰ = Notwithstanding, in despite of.

Another reading عَلَىٰ فُرَاتِكَ .

نَا in the obj. case, being subj. after إِنَّا, the sent. قَدْ رَشِيَ &c., being the pred. (خبر).

قَبْلَ indeclinable with ضَمَّة, being the contracted form of قَبْلَ هَٰذَا (=before this,) where the مقادير (i. e., هَٰذَا) is under; or in the obj. case being obj. of time.

عَلَىٰ here explanatory

Another reading طَالَ مَا . Here مَا is مصدرية, which turns the sent. into an infinitive phrase, subj. to طَالَ . The sent. طَالَ مَا قَدْ رَشِيَ &c. = طَالَ مَا رَشَيْنَا الْأَعْدَاءَ .



كل من ضرب العير = every one, who (1) kills a chieftain; or shows his gratification at the death of the chieftain, and كليب بن وائل; or (2) hunts a wild ass; or (3) pitches a tent; or (4) enters a watering place, removing the impurities from its surface; or (5) strikes his eyelids together; or (6) goes to the mountain 'Aer, i.e., every common man, who offends them whether with a good or a trivial reason.

الإنشاع كل من ضرب العير a good example of the figure.

أنا أولاء noun sent. introduced by أنت co-ord. to أنت &c.; an elliptical sent. for أنا أهل الأولاء; the مضى اليه (i.e. الأولاء), taking the place of مضى (i.e. أهل).

Another reading موال (pl. of مولى) = cousins.

Another reading أولاء = legacy, inheritance.

اجمعوا امرهم بليل فليما . اصبحوا اصبحتم لهم فوجاء 20

“At evening they made up their minds to flight us, and in the morning their war-cry was raised;”

لما apodosis to اصبحتم.

فعل تام اصبحوا and اصبحتم complete verbs.

Early in the morning they prepared themselves for war.

Another reading عشاء; and اصبحتم لهم فوجاء.

من مناد ومن صجيب ومن ثم . هال خيل خلال ذاك رغاء 21

“Set up by a caller and an answerer, and proceeding from amongst the neighing of the horses, in the midst of which was the braying of the camels.”

The whole army raised their war-cry.

من may be taken as explanatory of فوجاء, = consisting of, &c.

نصبال intensive infinitive.

خلال in the obj. case, being obj. of time (ظرف المكان مفعول فيه); prod.

رغاء (عبدأ) to the subj. (خبر).

ان, either اِنَّ, introducing a principal sent.; or اِنْ introducing the following noun sent. in apposition (بدل) with خطب in the preceding line.

اخوان In the obj. case, being subj. after اِنَّ; the pred. being the sent. ا في قلوبهم احقاء and يغفلون .

اراقم name of a branch of the tribe Beni Taghlib, so-called because a woman likened the eyes of their ancestors to those of serpents.

He calls them brothers, for their ancestors بكر and تغلب were sons of وائل .

يغفلون علينا also = they rage against us with spite.

اخوان in apposition (بدل) with اراقم .

في قلوبهم ا subj. مبتدأ to the pred. احقاء .

في قلوبهم احقاء , also = while there is too much pressure in their reviling for us to bear; an adv. sent. of حال , (جملة حالية).

يُخْطِطُونَ الْبَرِيَّ مِنْ بَيْنِ الذَّنْبِ . . بِ وَلَا يَنْفَعُ الْخَالِيَ الْخَلَاءُ 18

"They mix up the innocent one of us with the criminal one, while innocence does not profit the innocent one."

ذي الذنب adj. to الرجل under.; so also الخلي; and البري .

زعموا ان كل من ضرب العير . . وموال لنا وانا اولاء 19

"They assert that every one, who expresses satisfaction at the killing of the chief, is a relation of ours, and that we are his confederates, and so responsible for their crimes and offences, as though we were their heirs.

ان introduces the following noun sent., obj. of زعموا .

كل in the obj. case, being subj. after ان; موال being pred. ( خبر ) .

كل to مضاف اليه in the gen. case, being مضاف .

من ضرب العير relative clause, (صلة) to من .

العير = (1) chieftain; or (2) wild ass; or (3) peg of a tent; or (4) impurity; or (5) impurity of the eye; or (6) the name of a mountain. Thus accordingly

طَرَقًا &c., adj. sent. to الرُّوك.

Another reading أُرِدَّتْ = ruined.

15 أَتْلَيْ بِهَا الْهَوَاجِرَ إِذْكَ — . لَئِنْ بَنِي هِمَّ بَلِيَّةٍ عِيَاءُ

“I ride her during the midday heat *at a time*, when every one charged with important affairs is like a blind camel tied to the grave of his dead owner.”

He pursues his object even under circumstances in which others would be helpless.

أَتْلَيْ from تَلَيْ = playing with.

الْهَوَاجِرُ obj. of time (مفعول فيه).

كل subj. (مبتدأ), بَلِيَّةٌ pred. (خبر).

The sent. إِذْ to the noun of time مَضَى إِلَيْهِ &c. كل.

16 وَأَتَانَا مِنَ الْهَوَادِثِ وَالْأَنْبَاءِ — . جَاءَ خُطْبٌ نَعْنِي بِهِ نِسَاءُ

“And there came to us amongst the events and the new occurrences a great affair, by which we are troubled and we are grieved.”

أَتَانَا subj. to خُطْبٌ.

نُسَاءُ بِهِ adj. sent. & نَعْنِي بِهِ.

نَعْنِي بِهِ may also = we are accused of.

Another reading وَأَتَانَا مِنَ الْأَرَاqِيمِ = and there came to us from the Arâqim, a clan of the tribe of Taghlib.

17 إِنَّ إِخْوَانَنَا إِلَّا رَاقِمٌ يَغْلُو — . نَ عَلَيْنَا فِي قِيَالِهِمْ إِحْقَاءُ

“Verily, our brothers the Arâqim are exceeding limits *in their spite* against us, while there is every excess in their speaking *against us*.”

This is the affair which caused his people grief, mentioned in the preceding line.

Another reading  $\text{قُصْرًا} = \text{إِمْسَاء} = \text{towards evening.}$

$\text{وَقَدْ دَنَا}$  &c. adv. sent. of  $\text{حَال}$  (جَمَلَةٌ حَالِيَّةٌ), introduced by  $\text{وَقَدْ}$  and  $\text{(وَالْحَال)}$ .

$\text{إِمْسَاء}$  an infin. of the IV. conj. of  $\text{مَسَا}$ .

13  $\text{فَتَرَى خَلْفَهَا مِنْ الرَّجْعِ وَالْوَقْدِ . نَ . عِ مَنِينًا كَأَنَّهُ أَهْبَاءُ}$

"And you will see behind her, from the raising of her feet and placing them down again, a fine dust, like the dust in a ray of the sun."

$\text{خُلْفَ}$  obj. of time, (ظَرَى الْمَكَانَ مَفْعُولٌ فِيهِ).

$\text{مَنِينًا}$  in the obj. case, by  $\text{تَرَى}$ .

$\text{كَأَنَّهُ أَهْبَاءُ}$  adj. sent. to  $\text{مَنِينًا}$ .

$\text{أَهْبَاءُ}$  plur. of  $\text{هَبَاءٌ}$  the fine dust seen in the rays of the sun.

14  $\text{وَطِرَاقًا مِنْ خَلْفِهِنَّ طِرَاقٌ . نَ . مَاقِطَاتُ الْوَتِّ بِهَا الصَّغَرَاءُ}$

"And you will see the shoe-soles behind which there are shoe-soles, falling on the ground, which the desert cut into pieces."

$\text{طِرَاقًا}$  in the obj. case, being co-ord. to  $\text{مَنِينًا}$  in line 13.

$\text{طِرَاقٌ}$  used in the pl. sense, as if it were pl. of  $\text{طِرَاقَةٌ}$  (infin. = sewing together in layers) = 'soles that are attached to the feet of camels'. Or the poet means by it 'the marks left by the heavy tread of the she-camel.' In the latter case, the line would mean; "and the marks of her heavy tread, followed by others stamped in several places, but soon effaced by the desert."

$\text{مِنْ}$  pron. referring to  $\text{طِرَاقًا}$ .

$\text{مَاقِطَاتُ}$  in the nom. case, being adj. to the second  $\text{طِرَاقٌ}$ .

$\text{مِنْ خَلْفِهِنَّ طِرَاقٌ}$  adj. sent. to  $\text{طِرَاقًا}$ .  $\text{طِرَاقًا}$  being subj. (مُبْتَدَأٌ), and

$\text{مِنْ خَلْفِهِنَّ}$  pred. (خَبَرٌ).

Another reading  $\text{مَاقِطَاتُ}$   $\text{طِرَاقًا}$  in the obj. case being in apposition with  $\text{طِرَاقًا}$ . Here the pron.  $\text{مِنْ}$  refers to  $\text{أَبِل}$  camels.



غير in the obj. case, being obj. of exception, (مستثنى).

أن introduces the following noun sent., which is مضاف إليه to مَجْرُوم.

أنا 1st pers. pron., in the obj. case, being subj. after أن, the pred. قد استعین being the sent. (خبر).

ب gives a transitive signification to خَفَّ.

An instance of الالتفات, turning from addressing to speaking of himself.

11 بِزُفُوفٍ كَانَهَا هَقْلَةٌ أُمٌّ رِيَالٍ دَوِيَّةٌ مَقْفَاءٌ .

"By means of a rapid she-camel, as if she were a young desert long-necked she-ostrich, the mother of young ostriches."

ب shows relation between زُفُوف and استعین in the preceding line. An instance of التضمين.

زُفُوفٌ adj. to ناقة under.

كَانَهَا &c., adj. sent. to زُفُوف.

ها in the obj. case, being subj. (مبتدأ) after كَانَتْ being pred. (خبر).

هَقْلَةٌ in apposition (بدل) with أُمِّ رِيَالٍ.

دَوِيَّةٌ and مَقْفَاءٌ adj. to هَقْلَةٌ.

دَوِيَّةٌ adj. from دَر (=desert); 'living in a desert.'

12 أَلَسْتُ لَبَاءً وَأَقْرَبُهَا لَيْلَةً . نَاصٌ عَصْرًا وَقَدْ دَنَا الْإِمْسَاءُ

"She heard a low sound, and the hunters caused her to fear in the afternoon when evening had approached."

Ostriches are wilder in the evening than during the heat of the day. Her fear would tend her to make her increase her pace, to the rapidity of which he is comparing the pace of the camel.

أَلَسْتُ from 4th conj. from أَلَسَ, the infin. being لَاسَ.

قَنَاصٌ pl. of قَنَاصٌ.

عَصْرًا obj. of time (مفعول فيه).

The address is to himself.

فقدورت نارها من بعيد . ∴ بخزازی هیهات منك الصلاة 8

"You saw her fire from a distance on the hill of Khazázá; very far from you is your becoming warmed by that fire."

i.e., it is impossible for you to be with her now that your mind is fully occupied with events of greater moment.

بعيد adj. to بعد under.

خزازی a mountain on which fire used to be kindled early in the morning when there was an inroad.

هیهات a compound noun with the meaning of a past verb (بعد) and so indeclinable with فتحة or كسرة to the final ت.

الصلاة In the nom. case, being subj. to هیهات.

Another reading قدورت.

Another reading هیهات منها الصلاة = it is not possible for you now to warm yourself with her fire.

او قهتها بین العقیق فشخصی — . ∴ بن يعود کما یلوح الضیاء 9

"She lit it between 'Aqeeq and Shakhhsain with the wood of aloes; while it appeared as the dawn appears."

That is you were glad to see it.

کلوح الضیاء = کما یلوح الضیاء — مصدریة ما here prep. phrases to لوحاً, cogn. obj. under.

کلوح لوحاً کلوح الضیاء = کلوح کما یلوح الضیاء elliptical for کما یلوح الضیاء an adj. sent. to ما.

غیرانی قد استعین علی اله . ∴ م إذا خف بالذری العجاء 10

"Except that I ask help for the removal of my sorrow, when a fast travelling urges the stayer to escape"

Others may fly from difficulties fearing them, but I perform my designs with the help of a fast she-camel.

All these nouns are in the nom. case, being co-ord. to الخُصَاء;  
So also those in the next line

5 قَرِيَّاتُ الْقَطَا فَوَادِيَةُ الشَّرْبُ . . . بَيْبُ فَالشَّعْبَتَانِ فَلَا بَلَاءَ

"Then the gardens of Qatá, then the valleys of Shurbub,  
then Shu'batán, then Abláa."

الشَّعْبَتَانِ name of a hill with two projecting peaks.

That is, these places are next in order of proximity to his country, or it may mean that these are the places, where he met Asmáa subsequently to seeing her at Burqatí Shamáná.

6 لَا أَرَى مِنْ مَهْدَتِ فِيهَا فَايْكِي الْ . . . يَوْمَ دَلَهَا وَمَا تَعْبُرُ الْبَكَاءَ

"I do not see *her* whom I met in *these places*; so I am weeping to-day distractedly, and what *good* does weeping return *to the weeper*." ?

That is, of what use is weeping?

من a relat. pron., obj. of أَرَى, its صلة being the following sent.; the conjunctive pron. (عائد) being مَهْدَتِ obj. of مَهْدَتِ, under.

اليوم obj. of time (ظرف الزمان مفعول فيه).

دَلَهَا in the obj. case, being (تبيين), specific object.

مَا interrogative, in the obj. case, by تَعْبُرُ.

Another reading مَدَهَا.

7 وَبِعَيْنِكَ أَوْقَدْتَ هِنْدًا لَنَا . . . رَأْسِيَّةً تَلْوِي بِهَا الْعُلَيَاءَ

"In sight of your eyes, Hind lighted the fire in the evening,  
with which the high ground pointed *to her*."

This refers to the fire of hospitality.

وَبِعَيْنِكَ elliptical for بِعَيْنَيْكَ.

رَأْسِيَّةً in the obj. case, being obj. of time (ظرف الزمان مفعول فيه).

Another reading أَخْبَرًا = on the last occasion.

تَلْوِي &c., adj. sent. النارة; or to هَذَا, when it would mean "whom the high ground presents *to your sight*."

1

اذنلتنا بيننا اسماء . رب تاويل منه التواء

"Asmāa informed us of her *intended* departure. Many a dweller is *such that his* stay is tired of."

That is the host gets tired of many a guest before his stay is over. He means that Asmāa was not such a guest as that.

اسماء subj. to اذنتُ for غير منصرف and عليه .

رب apocopated form of تاويل, in the gen. case by تاو

رب .

رب &c., passive sent., apodosis to رب .

2

اذنلتنا بيننا ثم ولت . ليت شعري متى يكون اللقاء

"She informed us of her *intended* departure, then she turned away from us; would that my knowledge *comprehended* when my next meeting could be with her."

ليت شعري in the obj. case, being subj. (مبتدأ) after ليت, the pred. (خبر) being كان or the like under.

متى Interrogative noun of time ( ظرف الزمان ) in the obj. case.

بعد عهد لها بدتقرئ لها . فادنى ديارها التلصاء

"After meeting her in the stony and sandy tract at Sham-māa, and then the still nearer part of her country to us was Khalsāa;"

بعد obj. of time ( ظرف الزمان ) .

التلصاء a diptote غير منصرف for الف ممدودة .

التلصاء subj. (مبتدأ) to the pred. (خبر) .

فادنى ديارها التلصاء may also = "And then the still more recent place of my meeting her was Khalsāa."

فالحجيات فالصفاح فاعنا . قى فتاى فعادب فالوفاء

"Then are Muhayāt, then the hills of Sifāh, then the summits of Fitāq, then 'Āzib, then Wafāa;"





## القصيد السابعة

### THE SEVENTH POEM.

Ascribed to Hārith bin Hillizah, of the tribe of Yashkur and Bakr; one of the poets of the days of Paganism, who lived about the year 560 A. D. He was one of the Arabs, blessed with longevity, and is said to have lived nearly 150 years and to have composed the present poem when above 100 years of age. The circumstances that led to the composition of the poem are thus described.

'Amru bin Hind, a powerful tyrant of the time, took 100 men as hostages from each of the rival tribes of Bakr and Taghlib as surety on their part for the due fulfilment of the terms of peace that he had just brought about between them. These hostages had always to keep with 'Amru in his travels. During one of the travels all the Taghlibian hostages perished, and their tribe of Taghlib demanded the blood mulct from the tribe of Bakr. This led to a long discussion in the very presence of the king between Taghlib, led by their chief 'Amru bin Kulthoom, the author of the 5th poem, and Bakr under their leader Hārith, who was so excited with indignation that he composed and recited the present poem *extempore*, leaning on his bow. It is also said that Hārith, being white with leprosy, was not admitted to the presence of the king, but recited his poem from behind a curtain. The eloquence of the poem, however, fully commanding the admiration of the king, the curtain was removed in a short time and the poet was admitted to the presence of the king and was asked to dine with him.

The metre of the poem is the first of الضرب الاول (الخفيف), (من العروض الارلى من الخفيف), which runs as follows:—

فاعلان سستع لن فاعلان . فاعلان سستع لن فاعلان

I feared that I should die, before I had fought the two sons of Zamzam.

'Antarah killed their father ضَمَضَم in the battle of مَرْيَقِب, during the war well known as that of داحس والغبراء, between the tribes of 'Abs and Fazārah, wherein the latter were defeated with great loss. Harim and Husain, the two sons of Zamzam, were killed shortly afterwards by ورد بن حابش from بني عبس.

فعل تام here a complete verb, (فعل تام), and not an incomplete verb (فعل ناقص). And so it takes only the subj. دائرة.

Another reading ولم تهر = has not yet turned or befallen.

الشَّامِي عَرَضِي وَلَمْ أَشْتَمِهِمَا . وَالنَّاذِرِينَ إِذَا لَمْ أَلْقِهَا دَمِي 94

"The two revilers of my honour, while I did not revile them, and the threateners of my blood, when I did not see them."

That is, they dared not threaten him when he was present.

أذا لم ألقها, in my absence.

الشَّامِي and النَّاذِرِينَ adj. s. agreeing with ضَمَضَم, and are consequently obj. dual.

الشَّامِي loves its و on account of إضافة.

By an unusual poetic license, the ا, sign of the aorist parts with its فتحة to the preceding quiescent م of لم.

Another reading إِذَا لَقَيْتُهُمَا = when I meet them.

النَّاذِرِينَ obj. of دَمِي.

إِنْ يَفْعَلْ فَلَهُ تَرَكْتُ أَبَاهُ . جُزْءُ السَّبَاعِ وَكُلُّ نَسْرٍ نَشْعَمُ 95

"There is no wonder should they do so, for I left their father a prey for the wild beasts and every large old vulture."

يفعل dual, stripped of و, being jussive by ا.

فإن in introductory to the following sent., which is apodosis to إن.

تَرَكْتُ adj. in the obj. case, being secondary obj. to جُزْءُ.



ي 1st pers. pron., in the obj. case, being subj. after **أَنْ**, the pred. **عداني** (خبر) being the sent. **عداني**.

**عداني** i.e. was impossible for me.

**أَنْ** (عَصَدِيَّة), introductory to the noun sent. **زِيَارَتِي لَكَ**, subj. to the sent. being equivalent to the infin. phrase **لَكَ زِيَارَتِي**.

The address is to his sweetheart.

**مَا** a rel. pron., obj. of **اعلمني**, its صلة being **قد علمت**, and the connective pron. (**عَائِدَة**) under.

**بعض** obj. of **اعلمني**.

**مَا** relative, in the gen. case, being مضاف **إِلَيْهِ** to **بعض**.

**تَعْلَمِي** jussive, 2nd pers., fem. gen., sing. number; its obj. **بعض** under.

91\* **حَالَتْ رَمْلَحُ بَنِي بُغْيَضٍ دُونَكُمْ. وَزَوَتْ جَوَانِي الْعَرَبِ مَنْ لَمْ يُجْرِمَ**

"The lances of the tribe of Baghhoez intercepted you and the perpetrators of the war set aside those who did not perpetrate it.

**دُونُ** obj. of place, (**طَرَفُ الْمَكَانِ**).

**مَنْ** a rel. pron., obj. of **زوت**; its صلة being the sent. **لم يُجْرِمَ**.

**جَوَانِي** pl. of **جَانِيَة** from **جَنَى**.

92\* **وَلَقَدْ كَرَّرْتُ الْمَهْرَ يَدْمِي نَحْرَهُ. حَتَّى اتَّقَلَّنِي الْخَيْلُ بِإِبْنِي حَذِيمٍ**

"And, verily, I turned the horse for the attack, while his neck was bleeding, until the horses began to shun me, O ye two sons of Hizyam."

**الْمَهْرُ** a adj. sent. to **يَدْمِي نَحْرَهُ**.

**اتَّقَلَّنْتُ** subj. to **الْخَيْلُ**.

**إِبْنِي** dual, in the obj. case, being مضاف compound & vocative.

93 **وَلَقَدْ خَشِبْتُ بَانَ امْرُوتٍ وَلَمْ تَكُنْ. لِلْعَرَبِ دَائِرَةٌ عَلَى ابْنِي ضَمِيمٍ**

"And verily I feared that I should die, while there has not yet been a turn for war against the two sons of Zamzam;"

أَذْهَبَ in the nom. case, being subj. of شَفَا and قِيلَ .

Another reading وَأَبْرَأَ مَقْعَهَا .

وَيْ interjection, used on suddenly becoming aware of one's error. كَيْ 2nd per. pron., in the obj. case, by وَيْ .

عَنْتَر in the nom. case, being (مَنَادَى مُفْرَدٌ مَوْخَمٌ) single apocopated vocative.

88 وَالْخَيْلُ تَقْفَحُ الْخَبَارَ عَوَابًا . مِنْ بَيْنِ شَيْطَمَةٍ وَاجْرَدِ شَيْطِمٍ

"While the horses sternly frowning were charging over the soft soil, *being* partly the long-bodied mares, and *partly* the long-bodied, well-bred horses."

The horses of the enemy were big and well-bred.

(وَأَوَّالُ الْخَالِ) , وَ , جملة حالية , introduced by &c., وَالْخَيْلُ

عَوَابًا obj. of مِنْتَهَى الْجَمْعُ , غير منصرف , being غَيْرُ مَنْصَرَفٍ , but here used with تَنْوِين by a poetic license.

89 ذَلَّ رِكَابِي حَيْثُ شِئْتُ مُشَايِعِي . لَبِّي وَاحِفٌ بِمَا مَرِمَجِرِمٍ

"My riding camels are tractable, *they go* wherever I wish; *while* my intellect is my helper, and I drive it forward with a firm order."

That is, I carry out my plans with sagacity and determination.

رِكَابِي pl. of رَكَابٌ , pred. to the subj. ذَلَّ .

رِكَابٌ a collective noun for camels.

حَيْثُ noun of place, indeclinable with ضَمَّة , being in combination of شِئْتُ with the past sent. شِئْتُ .

لَبِّي pred. to the subj. مُشَايِعِي .

Another reading قَلْبِي = my heart.

90\* إِنِّي عَدَانِي أَنْ أَزُورَكَ فَأَعْلَمِي . مَا قَدْ عَلِمْتَ وَبَعْضُ مَا لَمْ تَعْلَمِي

"Verily, it lay beyond my *power* that I should visit you; so, know what you have known, and some of what you have not known."

غَدِيرِهِمْ . زج. دُنِجِم .

84 مَا زِلْتُ أَرْمِيهِمْ بِغُرَّةِ نَحْرِهِ . وَلَبَانِهِ حَتَّى تَسْرِبَ بِالدِّمِّ

"I did not cease charging them, (*the enemy*,) with the prominent part of his, (*horse's*,) throat and breast, until he became covered with a shirt of blood."

أَرْمِيهِمْ sent. pred. after مَا زِلْتُ .

Another reading, بِغُرَّةٍ وَجْهِهِ = with the shining front of his face.

85 فَازُورُ مِنْ وَقَعِ الْقَنَابِلَانِ . وَشَكَى إِلَيَّ بِعَبْرَةٍ وَلَحْمِيمِ

"Then he turned on account of the falling of the spears on his breast, and complained to me with tears and whinnyings."

86 لَوْ كَانَ يَدْرِي مَا الْمَعَاوِرَةُ اشْتَكَى . وَلَكِنْ لَعَلِمَ الْكَلَامَ مَكَلِّي

"If he had known what conversation was, he would have complained with words, and verily he would have, had he known speech, talked with me."

حرف الشرط conjunction of condition لَوْ

كَانَ يَدْرِي a sent. pred. after لَوْ .

يَدْرِي مَا الْمَعَاوِرَةُ a sent. obj. of يَدْرِي .

مَا interrogative ( اسم الاستفهام ) subj. ; الْمَعَاوِرَةُ , pred. ( خبر ) .

اشْتَكَى apodosis لَوْ .

لَ For emphasis ( تأكيد ) used with the apodosis لَوْ .

مَكَلَّمِ In the obj. case, being pred. ( خبر ) after كَانَ .

يَ 1st pers. pron., in the gen. case, being مضاف إليه .

87 وَلَقَدْ شَفَانَفْسِي وَأَذْهَبَ سَقَمَهَا . قِيلَ الْفَوَارِسُ رِيكَ عُنُقَاقِدِمِ

"And verily the speech of the horsemen, 'woc to you, 'Antarah, advance, and attack the enemy,' cured my soul and removed its sickness."

يَتَذَامُرُونَ adv. sent. of حال.

لَهَا apodosis to كَرُرْتُ .

فَعُو in the obj. case, being حال to the 1st per. pron., implied subj. of كَرُرْتُ

80 يَدْعُونَ عَنُتْرًا وَالرِّمَاحَ كَانَهَا . : اَشْطَانُ بَثْرٍ فِي لَبَانِ الْاَدَمِ

“They were calling ‘Antarah, while the spears were as though they were well-ropes in the breast of Adham.”

Subj. to يَدْعُونَ people under.

عَنُتْرٌ shortened form of عَنُتْرَةٌ by a poetic license; or عَنُتْرٌ may be taken as مَنَادَى, apocopated vocative. In the latter case, يَدْعُونَ عَنُتْرًا means,—  
“They call, ‘O ‘Antarah,’”

و introductory to the following sent. of حال , (جَمَلَةٌ حَالِيَّةٌ).

اَلرِّمَاحُ subj. (مَبْتَدَأٌ), the pred. (خَبَرٌ) being the following sent.

هَا subj. after كَانَتْ , and اَشْطَانُ (شُطْنٌ) the pred.

81 يَدْعُونَ عَنُتْرًا وَالسِّبْوَ كَانَهَا . : لَمَحَ الْبَوَارِقُ فِي مَحَابٍ مُظْلِمٍ\*

“They call ‘Antarah, while the swords were as though they were the flash of lightnings in a dark cloud.”

The construction of sentences in this and the following lines is precisely the same as in the preceding line.

82 يَدْعُونَ عَنُتْرًا وَالسَّهَامَ كَانَهَا . : طَشَّ الْجَرَادُ عَلَى مَشَارِعِ حَوْمٍ\*

“They were calling ‘Antarah, while the arrows were flying, as though they were a flight of locusts, hovering above watering places.”

مَشَارِعُ is غير منصرف , being extreme plural.

حَوْمُ pl. of حَائِمٌ adj. to الجَرَادُ .

83 يَدْعُونَ عَنُتْرًا وَالذُّرُوعَ كَانَهَا . : حَدَقَ الصَّفَادُ فِي غُدِيرِ دِجْمٍ\*

“They were calling ‘O ‘Antarah,’ while the coats of mail shone with close rings, shining as though they were the eye-balls of frogs floating in a wavy pond.”

نداء to حال adj. sent. of قد علا .

سمعت dual in the obj. case by ابني .

و Muhallam يسعون تحت لوائهم . . والموت تحت لوائ آل Muhallam 77

“While the tribe of Muhallam were struggling under their banners, and death was under the banners of the tribe of Muhallam.”

و Muhallam يسعون &c., an adv. sent. of حال introduced by و; subj. being Muhallam, and pred. يسعون .

Another reading و Muhallam in the gen. case, being co-ordinate to مرة in line 76.

و الموت &c., an adv. sent. of حال; subj. and تحت &c., pred.

This line is an example of the figure الصدر على الصدر, where the last word of the line is the same as the first.

ايقنت ان سيكون عندلقاتهم . . ضوب يطير عن الفراخ الجنم 78

“I made sure that at the time of their encounter there would be a blow, which would make the hearts fly from the bodies, as the bird flies from off her young ones sitting close.”

ايقنت apodosis to لما in the previous line.

ان introducing a sent., obj. of ايقنت .

عند obj. of time (ظرف الزمان).

ضوب &c., adj. sent. to يطير .

لما رايت القوم اقبل جمعهم . . يقدامون كورت غير مد صم 79

“When I saw the people, while their mass advanced, excite one another to fight, I turned against them without being reproached for any want of bravery.”

القوم to حال adj. sent. of اقبل جمعهم the introducing conjunctional phrase وقد being under.



ل for emphasis (تأكيد).

Another reading بِالصُّحَى = in the forenoon.

74 فِي حَوْمَةِ الْحَرْبِ الَّتِي لَا تَسْمَعُ . فَمِرَاتِهَا الْإِبْطَالُ غَيْرُ تَغْيِمٍ

"In the thick of the battle, of which the warriors do not complain of the rigours, except with an unintelligible noise."

The only sound they uttered was a war-cry.

في connects حَوْمَةٌ with حَفِظَتْ, or لُقِلَصَ, in line 73.

Another reading غَمْرَةُ الْحَرْبِ.

غير in the obj. case, being مستثنى, obj. of exception.

75 إِذْ يَقُولُ بِي الْأَمَّةُ لَمْ أَخِم . عَنْهَا وَلَكِنِّي تَضَاقُّ مَقْدَمِي

"When they, (i.e., my people,) defended themselves with me against the spears of the enemy, I did not refrain from them (i.e., the spears,) through cowardice, but the place of my advance had become too strait."

It was not fear which retarded him, but the pressure of the enemy in the line of advance.

يَقُولُ pl. of سَمِعَ in the obj. case, by يَقُولُ.

لَمْ أَخِم apodosis to إِذْ (= لَمَّا); aor. jussive from أَخِمَ to fear, to be cowardly.

تَضَاقُّ مَقْدَمِي, the subj. after لَكِن; the pred. being the sent. مَقْدَمِي.

مَقْدَمُ noun of place from conj. IV. from قَدِمَ.

Also a verbal noun, when تَضَاقُّ مَقْدَمِي = my advancing proved too hard.

76 لَمَّا سَمِعْتُ نَدَاءَ مَرَّةٍ قَدْ عَلَا . وَابْنِي رِبْعَةً فِي الْغُبَارِ الْأَقْتَمِ

"When I heard the cry of Murrah rise, and saw the two sons of Rab'ah in the thick dust."

مَرَّةً with فَتْحَةً without تَنْوِين, being غير منصرف for ثَانِيَةً and ثَلَاثِيَةً.

70 قَالَتْ رَأَيْتُ مِنَ الْأَعَادِي غِرَةً . وَالشَّاةُ مِمَّا يَكُونُ لَهُ هُوَيْرُنِي

"She said, 'I saw carelessness on the part of the enemies, and that the doe is possible to him who is shooting.'"

أَعَادِي pl. of أَعْدَاء , pl. of عَدُو .

غِرَةً obj. of رَأَيْتُ .

هُوََيْرُنِي a relative pron., its صلة being the sent. هُوَيْرُنِي .

Another reading هُوَيْرُنِي .

71 وَكَأَنَّمَا التَّفَقُّتُ بِجِدَادِيَّةٍ . وَشَأْنُ الْغَزَالِ حِرَارْتُمْ

"And it was as though she looked towards me with the neck of a doe, a fawn of the gazelles, pure and with a white upper lip."

جِدَادِيَّةٍ in the gen. case, being in apposition with شَأْنُ .

Another reading مِنْ الْتَرْبِيَةِ = from the gazelle, born in spring.

72 نَبَيْتُ عَنْهُمْ غَيْرُ شَاكِرٍ نِعْمِي . وَالْكَفْرُ مَخْبُذَةٌ لِنَفْسِ الْجَنِيمِ

"I am informed that 'Amru is unthankful for my kindness while ingratitude is a cause of evil to the soul of the giver."

'Amru, the 'Absian, who insulted the poet.

نَبَيْتُ secondary, and غَيْرُ third obj. to the passive verb عَنْهُمْ .

The second hemistich, an instance of الْمَثَلُ , a general Maxim.

73 وَلَنَدَحَقَّقْتُ رِمَاطَ عَمِي فِي الْوَعْيِ . إِذْ تَقَالَصُ الشُّفَاةُ عَنْ وَضْعِ الْقَمِ

"And, verily, I remember the advice of my uncle, in the battle, when the two lips quiver from off the white teeth of the mouth,"

i.e., when the lips quiver with fear; or when the lips contract showing the teeth, and the warriors grin very sternly.

بَطْلٌ in the nom. case, being pred. to the subj. هُوَ under. ; or in the gen. case, being adj. to حَامِي الْحَقِيقَةِ in line 60.

ثِيَابُهُ subj. after كَانَتْ, and فِي مَرَحَةٍ pred.

نَعَالٌ secondary obj. to the passive verb, لَعَذَى .

لَعَذَى نَعَالٌ السَّيِّئِ Lit. = who is clad in shoes of, &c.

لَعَذَى &c. ; and لَيْسَ بِقَوَامٍ adj. sent. to يَطْلُ .

سَبَبٌ a description of soft leather, shoes made of which only rich men can afford to wear.

That is he is tall, rich, and born alone without a twin, and so perfectly developed in body ; or, that no one resembles him in bravery, strength, etc.

The three adj. sent. s afford good examples of كُنَايَةٌ, Metonymy.

68 يَا شَاةَ مَا قَنَصَ لِمَنْ حَلَّتْ لَهُ . حرمت علي وليتها لم تحرم

"Oh, how wonderful is the beauty of the doe of the hunt, to whom is she lawful? To me she is unlawful; would to God that she was not unlawful."

Here he again reverts to address his sweetheart.

The Arabs may not marry with a woman of a tribe with whom they are at war. *Vide* lines 9 and 10. Or because she, being a wife of his father's, cannot marry with him; or because she was a refugee with him.

شَاةٌ in the obj. case, being مضاف

It conveys a force of admiration (تَعْجِبٌ).  
مَا expletive.

شَاةٌ to مضاف إليه in the gen. case, being قَنَصَ .

لِمَنْ interrogative noun (اسم الاستفهام) ; in the gen. case by لَ .

حُرِّمَتْ عَلَيَّ , adj. sent. to شَاةٌ .

لَمْ تُحَرِّمْ in the obj. case, being subj. after لَيْتَ , the pred. being

69 فَبَعَثْتُ جَارِيَتِي فَقُلْتُ لَهَا اذْهَبِي . فَتَجَسَّيْ اَخْبَارَهَا لِيْ وَعَلِمِي

"So, I sent my female slave, and said to her, 'go, find out news of her and inform me.'"

اِذْهَبِي Imp., fem., sing. ; so also the other verbs.

intending *killing* him, he showed his teeth, but without smiling."

That is, he snarled as it were; or his lips quivered from fear.

قدنزلت sent. second obj. to رأى used as حال to the 1st pers. pron. ي.  
أريد adj. sent. of حال to the 1st pers. pron., implied subject of نزلت  
لما &c., apodosis to أيدى.

The allusion is to the poet's killing Zamzam, father of Hussain and Harim who insulted him. *Vide* line 93.

الامتداد an instance of the figure امتداد, or Emendation.

مهدى بهما لنهار كانها . خضب البنان ورامدة بالعظام 65

"My meeting with him was when the day spread out, and he was as if his fingers and his head were dyed with indigo."

The dried blood was of an indigo colour.

مهدى In the nom. case, being subj. مجتداً.

مد Infin. in the obj. case, being obj. of time (ظرف الزمان), pred. خبر  
حين امتد النهار = مد النهار.

Another reading شد = advancing, rising high.

كانها خضب &c., sent. expressing حال to به in به.

قطعت بالرمح ثم علوته . بهمد صافي الحديد مجذم 66

"I pierced him with my spear, and then I set upon him with my Indian sword pure of steel, and keen,"

ب gives a transitive signification to علوته, (للتعدية).

مجدم adj. to صافي under; so also صافي الحديد مجذم.

مجذم intensive adj. from جذم to cut.

بطل كان ثيابه في مرحلة . تعذى نعال السبت ليس بتوام 67

"—A warrior, so stately in size as if his clothes were on a high tree; soft leather shoes are worn by him and he is not twinned."

Another reading **مَشْك** = a thong with which a coat of mail is strengthened in its parts.

Another reading **مُشَكَّ** (1) = a coat of mail with rings fastened together.

Here as **صَابِغَة** means the same, it is an instance of **إِضَافَة الشَّيْءِ إِلَى نَفْسِهِ**, (where a word is in the combination of **إِضَافَة** with its own synonym). Or, **مَشْك صَابِغَة** may be taken as elliptical for **صَابِغَة مَحْدِيدَة** = Many a coat of mail of iron, of full size.

(2) = rivets wherewith the rings of a coat of mail are fastened.

**هَتَكَتْ** &c., sent. apodosis to **و** (= **رَب**).

**فُرُوجَهَا** = its middle parts.

**مِنْ** = off; i.e., exposing.

**حَامِي** adj. to **رَجُلٌ** under.

**السَّقِيَّة** = that which it is one's duty to defend.

**مُعَازِمٌ** = marked with a badge; or pointed at as very brave.

رَبِّدْ يَدَاةً بِالْعِدَاحِ إِذَا شَأْ . هَتَايَ غَايَاتِ التِّجَارِ مَلُومٌ 63

"Whose hands are ready with gambling arrows when it is winter, a tearer-down of the signs of the wine-sellers, and one reproached for his extravagance."

The richer Arabs gamble as to who shall kill his camel in the time of scarcity to distribute the flesh amongst the poor. The wine-sellers take down their signs when they have run out of liquor; the meaning of tearing down the signs being that he drinks up all their wine. *Vide* line 44 and lines 58 and 59 of Poem 1V.

**رَبِّدْ يَدَاةً بِالْعِدَاحِ** an adj. phrase to **حَامِي السَّقِيَّة** in line 62. So also **هَتَايَ** and **مَلُومٌ**.

**يَدَاةً** In the nom. case, being subj. to the adj. **رَبِّدْ**.

**إِذَا شَأْ** = when it is winter, or food is scarce; or in the time of famine.

**التِّجَارِ** pl. of **تَاجِرٌ** = a wine-seller.

لَمَّا رَأَيْتِي قَدْ نَزَلْتُ أُرِيدُهُ . أَبْدَى نَوَاجِدَهُ لَغَيْرِ نَبَسِمٍ 64

"When he saw that I had descended from my horse and was

بِرَحِيْبَةِ الْفَرْعَيْنِ يَهْدِي جُرْمَهَا . . بِاللَّيْلِ مَعْتَسَى الذِّبَابُ الضَّرْمُ 59

"*Inflicting a wound, wide of its two sides, the sound of the flow of blood from it leads at night the prowling wolves, burning with hunger.*"

طَعْنَةً alj. phrase to رَحِيْبَةِ الْفَرْعَيْنِ

طَعْنَةً &c, alj. sent. to يَهْدِي

مَعْتَسَى partic. adj. to ذِيبٌ under., obj. of يَهْدِي .

مَعْتَسَى الذِّبَابُ Lit. = prowling one from the wolves.

Another reading الضَّرْمُ = devouring.

فَشَكَّتْ بِالْوَمْعِ لَا مِمَّ ثِيَابَهُ . . لَيْسَ الْكَرِيمُ عَلَى الْقَنَابِطِ حَرَمٍ 60

"I rent his vesture with a rigid spear, for the noble one is not forbidden to the spears."

His being noble did not save him from being killed.

Another reading هَابَةً [= his skin.

بِ expletively used with the pred. after لَيْسَ .

The last hemistich is a good example of مُثَلِّ (a General Maxim).

فَفَرَكْنَهُ جُزْرًا اسْبَابًا يَدْشُهُ . . وَيَقْضَمُنْ حَسَنَ بَنَانِهِ الْمَعْصَمُ 61

"Then I left him a prey for the wild beasts, *or*, seize him, and gnaw the beauty of his fingers and wrist."

فَفَرَكْنَهُ pl. of جَزَعٌ, second. obj. of يَدْشُهُ .

يَقْضَمُنْ adj. sent. of حَالٌ to السَّيَاحِ ; so also يَدْشُهُ &c.

وَمَسَكْتُ مَابِغَةً بِقَتِّ فُرُوجِهَا . . بِالسَّيْفِ عَنْ حَائِي الْحَقِيقَةِ مُعْلَمٌ 62

"And many a long, closely woven coat of mail, I have split open the links of it, with a sword, off one defending his rights, and renowned for *bravery*."

مَسَكْتُ a noun of place (اسم الظرف) a coat of mail, the links of which are small and close; or which is narrow in the rings. In the gen. case, *by* و (= رِبَ).

i.e., I covet no booty, but I generously give my share to others.

تُخْبِرُ jussive, being apodosis to the interrogative sent. هَلْ مَالَتْ in line 52.

مَنْ a rel. pron. subj. to تُخْبِرُ, the rel. clause (صلة) being شَهِدَ &c.

أَنْتِي a noun sent. secondary obj. to تُخْبِرُ, introduced by أَنْ.

عِنْدَ, noun of time, in the obj. case

فَارَى مَغَانِمَ لَوَاشَاءَ حَوْبَتِهَا . . فَيَصْدُنِي عَنْهَا الْكِبَا وَتَكْرَمِي \* 56

"I see spoils, which, if I want I would win; but my bashfulness and my magnanimity hold me back from them."

أَرَى, pl. of غَنِيْمَة, a diptote, غير منصرف, in the obj. case by أَرَى.

لَوَاشَاءَ حَوْبَتِهَا a complex adj. sent. to مَغَانِمَ.

لَوَاشَاءَ protois, شرط, and حَوْبَتِهَا, apodosis or جزاء.

وَمَدَحَجٍ كَرَّةٍ الْكَمَاءَ نَزَالَهُ . . لَا مَمْعَنَ هَرِيًّا وَلَا مَسْتَلِمًا 57

"And many a fully armed one, whom the warriors shunned fighting with, neither a hastener in flight, nor a surrenderer;"

مَدَحَجٍ, adj. to فَارَسَ under, in the gen. case, by the prep. وَ (= رَب) so also مَمْعَنَ and مَسْتَلِمًا.

مَدَحَجٍ &c., adj. sent to كَرَّةٍ.

هَرِيًّا obj. to مَمْعَنَ.

جَادَتْ لَهُ كَفِّي بِعَاجِلِ طَعْنَةٍ . . بِمُنْعَفٍ صَدَقِ الْكَعُوبِ مُقَرِّمٍ 58

"My hands were generous to him by a quick point with a straightened spear, strong in the joints;"

&c., sent. apodosis to جَادَتْ لَهُ (= رَب) in the preceding line.

مُقَرِّمٍ part. adj. to رَمَعَ under; so also صَدَقِ الْكَعُوبِ and مَمْعَنَ.

Another reading عَجَلَتْ = hastened.

Another reading سَبَقَتْ يَدَايِ لِهَيْمَارِنَ صَرْبَةً = my hands anticipated him with a severe blow.

53

إِذَا زَالَ عَلَى رِحَالِهِ مَاسِيحٌ . نَهْدَ تَعَاوُرَةِ الْكِمَاةِ مُكَلِّمٌ

"At a time when I never ceased to be in the saddle of a long striding, wounded, sturdy horse, against whom the warriors came in succession."

إِذَا an indeclinable noun of time (ظرف الزمان), being in construction of إضافة with the following sent., which it introduces as a noun clause, obj. of مَاسِيحٌ; or as an adj. clause to عَنْ حَالِي, (about my condition), under, prep. phrase to مَاسِيحٌ in the preceding line.

لَا زَالَ فعل تام (a complete verb), not a فعل ناقص (incomplete verb).

تَعَاوُرَةُ الْكِمَاةِ مُكَلِّمٌ, نَهْدٌ, and the sent. مَاسِيحٌ adj. to عَنْ حَالِي under.; so also تَعَاوُرَةُ aorist; or تَعَاوُرَةٌ, aorist, synecopated of تَعَاوُرَةٌ.

Another reading تَعَاوُرَةٌ or تَعَاوُرَةٌ = stuck to him fast.

الْكِمَاةِ pl. of كَيْمِي = a warrior, whose prowess does not appear till he fights.

مُكَلِّمٌ = wounded; Past part., adj. to مَاسِيحٌ.

54 طَوْرًا يَجْرُدُ لِلطَّعَانِ وَتَارَةً يَأْوِي إِلَى حِصْدِ الْقِسِيِّ عَرْمَرَمٌ

"At one time he is detached to charge the enemy with the lance, and at another he joins the large host with their bows tightly strung."

طَوْرًا obj. of time to يَجْرُدُ.

تَارَةً obj. of time to يَأْوِي.

عَرْمَرَمٌ adj. phrase to حِصْدِ الْقِسِيِّ.

55 تَخْبِرُكَ مِنْ شَهِدِ الرِّقَاعِ أَنِّي . أَغْشَى الْوُغَى وَأَعِيفُ عِنْدَ الْبَغْنَمِ

"He who was present in the battle will inform you, that verily I rush into battle, but I abstain at the time of taking the booty."



تُرِكَتْ &c., apodosis to و ; § its obj. under.

مُجَدَّلاً , partic , secondary obj. to تَرَكَتْ , expressing حال .

تَمَكَّرَ &c., adj. sent. of حال to § .

كَشَدِّقِ الْأَعْلَمِ prep. phrase, adj. to مَبْكَأً (= kissing), cogn. obj. under.

51 سَبَقَتْ يَدَايَ لَمْ يَعْجَلِ طَعْنَةً . : ورشاش نافذة كلون العندم

“My two hands preceded him with a hasty blow, *striking him before he could strike me*; and with the drops of blood from a penetrating stroke, red like the colour of Brazil wood.”

عَاجِل , adj. مضاف to the noun طَعْنَةً , the noun it qualifies.

Another reading عَجَلْتُ يَدَايَ لَمْ يَمَارِنِ طَعْنَةً = my hands hastened to him with a flexible spear for piercing.

رُشَاش in the gen. case, being co-ord. to عَاجِل .

نافذة adj to ضَرْبَةٍ (= stroke), under.

52 هَلَا مَأَلَتْ الْخَيْلُ يَا ابْنَةَ مَالِكٍ . : إِنْ كُنْتَ جَاهِلَةً بِمَا لَمْ نَعْلَمِي

“Why did you not ask the horsemen, Oh daughter of Málík! if you were ignorant, concerning what you did not know about my condition,”

The daughter of Málík is of course 'Ablah.

هَلَا compound of هَلْ and لَا .

ابْنَةُ in the obj. case, being comp. voc. (مَعَادِي مَضَايَ).

هَلَا مَأَلَتْ &c., sent apodosis to إِنْ .

مَأَلَتْ with عَمَّا and connects عَنْ = بِمَا in بِ .

جَاهِلَةً in the obj. case, being pred after مَأَلَتْ .

لَمْ نَعْلَمِي jussive, fem gender , 2nd pers, sing. num , rel. sent to إِنْ  
عَائِد , obj , § under.

48 فَأَذَا شَرِبْتُ فَإِنِّي مُسْتَهْلِكٌ . مَالِي وَعِرْضِي وَإِفْرَ لَمْ يَكَلَمْ

"And when I have drunk, verily, I am the squanderer of my property, and my honour is great, and is not sullied."

That is, drunkenness makes him generous and not ill-tempered.

Another reading وَإِذَا التُّشِيتُ = when I am drunk.

ف. introduced by إِذَا, sent. apodosis to ف. ف. أَنَّنِي

مُسْتَهْلِكٌ obj. to the partic. مَالِي .

وَأَوَالِحَالِ جملة حالیه introduced by وَأَوَالِحَالِ and عِرْضِي وَإِفْرُ

لم يَكَلَمْ adj. sent. to عِرْضِي ; Lit. , is not wounded.

49 وَإِذَا صَحَوْتُ فَلَا أَقْصِرُ عَنْ نَدَى . وَكَمَا عَلِمْتَ شِمَائِلِي وَتَكْرِمِي

"And when I have become sober, I do not diminish in my generosity, and as you know, so are my qualities and my liberality."

وَأَوَالِحَالِ introduced by إِذَا, apodosis to فَلَا أَقْصِرُ

مَا a rel. pron. in the gen. case by ك, the rel. clause, (ملة) being 3 obj. of عَلِمْتَ, under.

تَكْرِمِي and شِمَائِلِي being the subj. pred. sent. ; كَمَا عَلِمْتَ

50 وَحَلِيلٍ غَانِيَةٍ تَرَكْتُ سَجْدًا . نَمُكُوفَرَأْتِهِ كَشَدِّي إِلَّا عِلْمٌ

"And many a husband of a beautiful woman, I have left prostrate on the ground, his shoulders hissing like the side of the mouth of one with a split lip."

That is, the blood was spurting and hissing from a wound in his shoulder.

وَحَلِيلٍ in the gen. case, by the prep. (=و). (رب=).

Another reading وَخَلِيلٍ=some friend.

غَانِيَةٍ also=proud of her beauty; or chaste, keeping to her husband; or dispensing with artificial decorations; or content with her father's house; or married; or not seeking, but sought by others. The ruling idea in all is independence and contentedness.

مَرْمُذًا <sup>مَرْمُذًا</sup> adj. phrase, 2nd pred. after <sup>لَنْ</sup> .

مَرْمُذًا in the nom. case, being subj. to the adj. مَرْمُذًا .

وَلَقَدْ شَرِبْتُ عَنِ الْمَدَامَةِ بَعْدَ مَا رَكِدَ الْهَوَاجِرُ بِالشَّوْفِ الْمَعْلَمِ 46

“And, verily, I have drunk wine after the midday heats have subsided, *buying it* with the bright stamped coin.”

The Arabs, before Mohammad, considered drinking with one's friends to show a generous disposition. The poet therefore is now boasting of his generosity.

لِلتَّبَعِيشِ here partitive (لِلتَّبَعِيشِ).

بَعْدَ obj. of time (ظَوَى الزَّمَانِ), and مَضَى to the following sent.

رَكِدَ الْهَوَاجِرُ = مَرَكِدَ الْهَوَاجِرُ; here مَا is مصدرية, with which the following verb has the force of an infinitive.

الشَّوْفِ adj., either to (i) الدِّينَارِ (gold coin); or (ii) الْقَدَحِ (goblet), under.

بِزَجَاجَةٍ صَفْرَاءَ ذَاتِ امْرَأَةٍ : قُرْنَتْ بِأَزْهَرِ الشَّالِ مُقَدَّمِ 47

“From a glass, yellow with the lines of the glass-cutter on it, which was accompanied by a white stoppered bottle on the left hand side.”

صَفْرَاءَ a diptote, فَيَرْمَنْصَرَفُ, for اَلْفَ مَمْدُودَةٍ; adj. to زَجَاجَةٍ; or rather to خَمْرٍ, which by metonymy is called زَجَاجَةٍ; or زَجَاجَةٍ elliptical for بِخَمْرٍ زَجَاجَةٍ; in which case ذَاتِ امْرَأَةٍ would mean, “emitting rays.”

قُرْنَتْ &c., adj. sent. to زَجَاجَةٍ .

أَزْهَرُ a diptote, فَيَرْمَنْصَرَفُ for صَفَاءَ and وَزْنَ الْفَعْلِ, adj. to اِبْرِيقِ (= *flagon*), under.

Another reading فِي الشَّالِ .

Another reading بِالْيَمِينِ, on the right; or in the right hand of the cup bearer.

أَنْ introduces a noun sent. in gen. case by the prep. لِ .

هَـ subj, and لَمَعَتْ pred. after أَنْ .

أَنْ تُعَدِّي دُونِي الْقَنَاعَ فَأَنْتِي . طَبَّ بِأَخَذِ الْفَارِسِ الْمَسْتَلِمِ 43

“If you lower your veil *over yourself* in front of me, *of what use will it be?* for, verily, I am expert in capturing the mailed horse-man.”

فَأَنْتِي &c., a sent. apodosis to أَنْ , introduced by فِ .

أَنْ تُعَدِّي fem., 2nd pers., sing., jussive by شَرَطَ after أَنْ .

Another reading الْمَسْتَلِمِ = tying up his beard.

ي in the obj. case, being sub. (مبتدأ) and طَبَّ pred. (خبر) after أَنْ .

Lines 39 to 41 are often quoted as best illustrations of the figure *إلافتان* = Variegation. Descriptions of love and valour are here very nicely blended together.

أَنْتِي عَلَيَّ بِمَا عَلِمْتَ فَأَنْتِي . مَسَّحَ مَخَالَئِي إِذَا لَمْ أَظْلَمَ 44

“Praise me for *the qualities*, which you know, I *possess*, for, verily, when I am not ill-treated, I am gentle to associate with.”

أَنْتِي Imp., fem., sing.

مَا rel. pron, its rel. clause being عَلِمْتَ , obj. 3 under.

أَنْتِي a sent. apodosis to إِذَا , introduced by فِ .

مَخَالَفَةُ subj. to the adj. مَسَّحَ an adj. phrase, pred. after أَنْ .  
مَسَّحَ, of common gender.

Another reading مَسَّحَ .

وَأِذَا ظَلِمْتُ فَنَظْمِي بِأَمْسَلِ . مَرَمَذَاتُهُ كَطَعِ الْعَلَقِ 45

“And if I am ill-treated, then, verily, my tyranny is severer, very bitter is the taste of it, as the taste of the calocynth.”

يَنْبَاع , another form of يَنْبَعُ , with the فِصْم of ب prolonged into ا ; its subj. the implied pron. referring to رَبِّكَ or كَحِيلٍ , to which it is an adj. sent.

Another reading حُرَّةٌ free in action, of noble breed.

مَضُوبٌ adj. to نَاقَةٌ under.

Another reading القَيْقُ الْمَكْدُمُ = the stallion bitten by others. Or الْمَقْرَمُ reserved for generating the race.

This line is an instance of التَّضْمِينِ .

40\* أَبْقَالَهَا طَوَّلَ السِّفَارِ مَقْرَمَةً . مِنْهَا وَمِثْلُ دُعَائِمِ الْمُنْخِمِ

"The length of the journey left her a *strong, well-built body, like a high palace, strongly built with cement, and rising high ; and feet like the supports of a firmly pitched tent.*"

مَقْرَمَةً adj. to قُصْرًا under.; so also سُنْدًا .

مِثْلُ &c., adj. clause to قَوَائِمُ (= legs) under.

Another reading الْمُنْخِمِ , when the meaning would be, "like the supports, placed by one pitching a big tent."

41\* وَلَقَدْ ذَكَرْتُكَ وَالرِّمَاحَ نَوَاحِلَ . مِنِّي وَبِضِّ الْهِنْدِ تَقْطُرُ مِنِّي دَمِي

"And surely I recollected you, *even* when the lances were drinking my blood, and the bright swords of Indian make were dripping with my blood."

ل of emphasis (تَاكِيد).

الرِّمَاحَ , وَأَوَّالِحَالِ &c., adv. sent. of حَال , introduced by وَأَوَّالِحَالِ ; نَوَاحِلُ subj. ; غير منصرف used here as منصرف by a poetic license.

بِضِّ subj. (مَبْدَأٌ) to the pred. (خَبَرٌ) .

نَوَاحِلُ مِنِّي also would mean, "were drinking the blood of my enemy when darted by me."

Another reading تَقْطُرُ بِالدَّمِ drips with the blood of the enemy.

42\* فَوَدِدْتُ تَقْبِيلَ السِّبْوَ لِأَنَّهُا . لَمِعَتْ كِبَارِقُ ثَغْرِكَ الْمَتَبِّمِ

"I wished to kiss the swords, for verily they shone as bright as the flash of the foretooth of your smiling mouth."

بركت على جنب الرداع كأنها .: بركت على قصب أجش مهضم 36

"She knelt down at the edge of the pool of Radâ', and groaned as though she had knelt on a reed, broken, and emitting a cracking noise."

The noise she made from exhaustion resembled, I suppose, the cracking of a reed.

Another reading الأرواع .

ومف and وزن الفدل for غير منصوف ; قصب to أجش

وكان ربا أو كحيلة معقدا .: حش الوقود به جوانب قمقم 37

"And the sweat on the back was as though it were oil or thickened pitch, with which fire is lighted round the sides of a retort."

حش in the obj. case being sub. اسم after كان ; the sent. حش &c., being the pred.

في جوانب قمقم = طرفي المكان obj. of place جوانب

Another reading حش العيان = Smiths light.

Here جوانب in the obj. case, by حش .

بلست مغابنها به قسوسعت .: منه على صعب قصير مكرم 38\*

"Her places of flexure were wetted with it and she lavishly poured of it, on a spreading forelock, short and well-bred."

The pron in به refers to the 'sweat' in the previous line.

مغابن (pl. of مغبن) creasing or folding parts, such as armpits, groin and the like.

ينباع من ذفرى غضوب جسة .: زبافة مثل العنقيق المكرم 39

"The sweat flows from behind the ears of an enraged, quickly travelling, strutting she-camel, resembling a well-bred and valued male camel."

This she-camel was as big and as strong as a male

ب in *إما* either expletive; or *من*.

لَدَيْهِمْ also = ticks; negroes; or enemies.

و كَانَتْ تَنَازِلُ بِجَانِبِ دَفِّهَا .: الْوَحْشِيِّ مِنْ هَزَجِ الْعِشِيِّ مَاوِمِ 34

"And she swerves away with her right side from the fear of one, whistling in the evening, a big ugly-headed one;"

The big ugly-headed one is the whip with its heavy handle, or a cat.

ب in *بِجَانِبِ* to give trans. signification to *تَنَازِلُ*; or = *من* away from.

الْوَحْشِيِّ (دَفِّ) = strange. The right side is so called, because it is never used in getting up or down.

مِنْ خَوْفِ هَزَجٍ elliptical for *هَزَجٍ مِنْ هَزَجٍ*.

هَزَجِ الْعِشِيِّ, adj. phrase, to *مَوْطٍ*, or *هَرَجٍ* under. In the former case *هَزَجٍ* refers to the whistling, or cracking of the whip in the air.

Another reading *بَعْدَ مَجْلِلَةٍ وَتَرَمَمَ* = after suspecting evil and feeling angry.

هَرَجْنِيْبٌ كَمَا عَطَفَتْ لَهُ .: غَضَبِي الثَّقَا بِأَلْيَدَيْهِ وَبِالْفَمِ 35

"From the fear of a cat, led at her side, every time she turned towards him in anger, he met her with both claws and mouth."

The whip is compared to a cat, the lashes made by it resembling the scratches of a cat.

يُنَازِلُ in appos. with *هَزَجٍ*; or *هَرَجٍ* in the nom. case, being subj. to *يُنَازِلُ*, another reading in the previous line.

The pron. in *لَهُ* and the implied pron., subj. to *الثَّقَا*, refers to *هَرَجٍ*.

عَطَفَتْ adj. in the obj. case, being *حَالٌ* to the implied subj. to *عَطَفَتْ*.

كَلَامًا apodosis to *الثَّقَا*.

Another reading *أَتَقَاهَا* = he intercepts her. opposes her.

31 يَتَّبِعْنَ قُلَّةَ رَأْسِهِ وَكَأَنَّهُ .: حُدَجٌ عَلَى نَعَشٍ لَهُنَّ مُخَيِّمٌ

"They follow the crest of his head, as though it was a howdah on a large litter, tented for them."

قُلَّةُ الرَّأْسِ &c., adj. sent. to مُخَيِّمٌ .

نَعَشٌ adj. to مُخَيِّمٌ .

حُدَجٌ in the nom. case, being pred. after كَانَ , the subj. being &.

Another reading حُرْجٌ عَلَى زَوْجٍ = silk brocade on a bier.

32 مَعَلٌ يَعُودُ بِذِي الْعَشِيرَةِ بَيْضَةً .: كَالْعَبْدِ ذِي الْقُرْوِ الطَّوِيلِ الْأَمْلَمِ

"He is small headed, who returns constantly to look after his eggs at Zil-'Ushairah; he is like a slave, with a long fur cloak and without ears."

The wings of the ostriches with their long feathers are compared to a long fur cloak.

مَعَلٌ, either (i.) in the gen. case, being in apposition (بِذِل) with بِقَرِيبٍ or (ii.) in the nom. case, being pred. to هُوَ subj. under.

يَعُودُ &c., adj. sent. to مَعَلٌ .

بَيْضَةً obj. of يَعُودُ .

الْعَبْدُ الْأَمْلَمُ adj. to الْعَبْدِ .

33 شَرِبَتْ بِمَاءِ الدَّحْرَضَيْنِ فَاصْبَحَتْ .: زَوْرَاءُ تَنْفَرْنَ حِثَّائِ الدَّيْلَمِ

"She drank of the water of Duhruzain and then turned away, being disgusted, from the pools of stagnant water."

Subj. to شَرِبَتْ the implied pron. هِيَ referring to the she-camel.

الدَّحْرَضَيْنِ two places known as دَحْرَضٌ and دَمِجٌ .

زَوْرَاءُ fem. of زَوْرٌ, from زَوْرٌ to incline; in the obj. case, being pred. after أَصْبَحَتْ .

تَنْفَرْنَ &c., adj. sent. of زَوْرَاءُ to حَالٍ .



Another reading  $\text{بُوَحَّ حَفَّ}$  = with the swift pace of a hoof. Or  $\text{بِهَفَّ}$  = with the dashing of.

Another reading  $\text{نَهَضَ}$  = treads hard upon.

$\text{مُذْمَمٌ}$  intensive adj. (from  $\text{ذَم}$ ) to  $\text{خَفَّ}$ .

Another reading  $\text{مَلْتَمٌ}$  from  $\text{لَتَم}$ .

$\text{زَيَّافٌ}$  intensive agent from  $\text{زَيَّف}$  strutting.

29.  $\text{وَكَأَنَّمَا أَطَسَ الْأَكَامُ عَشِيَّةً . . بِقَرِيبٍ بَيْنَ الْيَمِينِ مُصَلِّمٌ}$

"As if I in the evening am breaking the mounds of earth by means of an ostrich, very small as to the distance between its two feet, and careless."

He compares the fleetness of the camel to that of an ostrich.

Another reading  $\text{أُتَصَّ}$ , or  $\text{تُقَصَّ}$ , or  $\text{لُطِصَّ}$  (= she breaks.)

$\text{عُشِيَّةٌ}$  obj. of time, (ظرف الزمان).

$\text{قَرِيبٌ}$  and  $\text{مُصَلِّمٌ}$  adj. to  $\text{نَعَامٌ}$  (ostrich) under.

30.  $\text{تَأْوِي لَهْ قَلَصَ النِّعَامُ كَمَا أَوْت . . حَزَقَ بِمَا نِيَّةً لَا عِجْمَ طَمِيمٌ}$

"The young ostriches flock towards him, as the herds of Yamanian camels flock to a barbarous, unintelligible speaker."

$\text{قَلَصَ}$  pl. of  $\text{قَلَوَسَ}$  young camels, here used for ostriches.

Another reading  $\text{حَزَقَ}$   $\text{أَوْت}$  = he resorts to the flock.

Or  $\text{تَأْوِي لَهْ حَزَقَ النِّعَامُ}$  = the flocks of ostriches flock around him.

Or  $\text{تَبَرَّى لَهْ حَوْلَ النِّعَامِ كَأَنَّمَا}$  The ostriches run around him as if they are, &c.

$\text{حَزَقَ}$ , pl. of  $\text{حَزَقَةٌ}$ , = herd.

$\text{يَمَانِيَّةٌ}$  for  $\text{يَمَانِيَّةٌ}$ , with the  $\text{ي}$  lightened by a poetical license.

$\text{عِجْمٌ}$  adj. to  $\text{رَجُلٌ}$  under.,  $\text{غَيْرُ مَنْصَرَفٍ}$  for  $\text{غَيْرُ مَنصَرَفٍ}$  and  $\text{مَفْقَةٌ}$ .

نَهْدُ مَرَاكَلِهِ adj. phrase to فَرَسٍ under.; so also نَهْدُ الشَّرَى and نَيْلُ الْحَزْمِ.

نَهْدُ مَرَاكَلِهِ in the nom. case, being subj. to the adj. نَهْدُ.

مَحْزَمٌ noun. of place from حَزَمٌ = to girth; hence, place of girthing.

هَلْ تَبْلُغُنِي دَارَهَا شَدْنِيَّةٌ . لَعْنَتِ بِحَرُومِ الشَّرَابِ مُصْرِمٌ 27

"Would a Shadanian she-camel cause me to arrive at her abode, *who is* cursed with *an udder* scanty of milk and cut off?"

A she-camel, upon whom this operation has been performed, is swifter, stronger and fatter than others.

تَبْلُغُ secondary obj. to دَارُ.

شَدْنِيَّةٌ of Shadan, a place in Yaman, or a famous stallion.

لَعْنَتِ either, (i.) assertive adj. sent. to شَدْنِيَّةٌ; (ii.) or an optative sent. = may she be cursed, &c.

مُصْرِمٌ and بِحَرُومِ part. adj. to ضَرَعَ (= udder,) under.

Another reading بِحَزْمٍ, = cut off.

خَطَارَةٌ غِبَّ السَّرَى زِيَادَةً . نَطَسَ الْإِكَامُ بِذَاتِ خُفِّ مَيْتِمٌ 28

"After travelling all night, *she is* lashing her sides with her tail, and is strutting proudly, and she breaks up the mounds of earth *she passes over* with *her foot* with its sole, treading hard."

خَطَارَةٌ intensive agent from خَطَرَ to lash the sides with the tail. In apposition (بدل) with شَدْنِيَّةٌ, in the preceding line; or pred. to هِيَ, subj. under.

غِبَّ obj. of time, (ظرف الزمان).

Another reading مُوَارَةً fast-running.

ذَاتِ خُفِّ adj. to رَجُلٌ under.

الذباب *adj. sent.* يغني .

حال *obj. of* وحده .

ليس *expletive with the pred. after* ب .

الذباب *to حال* *adj., obj.* فرداً .

24 هَزَجًا يَحْكُ ذِرَاعَهُ بِذِرَاعِهِ . : قَدَحَ الْكَبَّ عَلَى الزِّنَادِ الْأَجْذَمِ

“Humming, while he rubs one foreleg against the other, *as* the striking *on the flint* of one, bent on the flint, and cut off *as* to his palm.”

الذباب *to حال* *adj., obj.* هَزَجًا .

الذباب *to حال* *adj. sent.* &c., يَحْكُ .

Another reading *يسن* .

مفعول مطلق *Inf*, in the *obj. case*, being قَدَحَ .

Another reading فَعَلَ = *as* the doing.

الذباب *adj. s to الرجل* under. and الْأَجْذَمِ

25 تَمْسِي وَتَصْبِحُ فَوْقَ ظَهْرِ حَشِيَّةٍ . : وَابَيْتُ فَوْقَ سَرَاةِ أَدَمٍ مُلْجِمٍ

“She passes her evenings and her mornings on the surface of a well-stuffed couch, while I pass my nights on the back of a bridled black horse.”

فَوْقَ *obj. of place (مفعول فيه)* .

أَدَمٍ *adj. to فرس* under., in the *gen. case*, *فقد منصرف* on account of *صفة* and وزن الفعل .

Another reading ظَهْرُ فُرَاشِهَا = the surface of her carpet.

Another reading أَجْرَدٌ صَلِيمٌ = a scanty-haired and stout horse.

26 وَحَشِيَّتِي مَرْجٍ عَلَى عِذْلِ الشُّرَى . : نَهْدٌ مَرَاكِلُهُ نَبِيلٌ الْمُحْزَمِ

“And my couch is a saddle upon a horse big-boned in the leg, big in his flanks, great of girth.”

رَوْضَةً &c. adj. sent. to تَضَمَّنَ .

تَضَمَّنَ obj. to نَبَتْ .

نَبَتْ adj. phrase to قَائِلُ الدَّمَنِ .

نَبَتْ adj. sent. to لَيْسَ بِمَعْلَمٍ .

Also = bearing no mark to attract the people lest they should pollute it.

21 جَادَتْ عَلَيْهِ كُلُّ بَكْرَهْرَةٍ . قَرْنُ كُلِّ قَوَارَةٍ كَالدِّرْهَمِ

“The first pure showers of every rain-cloud rained upon it, and left every puddle in it *bright and round* like a dirham;”

The water of the puddles in the meadow was clean.

ج in عَلَيْهِ refers to نَبَتْ in line 20.

جَادَتْ &c., adj. sent. to رَوْضَةً .

قَرْنُ &c., sent. co-ord. to جَادَتْ .

Another reading جَادَتْ عَلَيْهَا كُلُّ عَيْنٍ ثَرِيَّةٍ = upon which abundantly poured every fixed and abundant rain.

Another reading كُلُّ حَدِيقَةٍ = every meadow.

22 مَحَاوِيسُ كَابُ فَكُلْ عَشِيَّةٍ . يَجْرِي عَلَيْهَا الْمَاءُ لَمْ يَنْصَرَمِ

“Sprinkling and pouring; so that the water flows upon it every evening, and is not cut off *from it*.”

جَادَتْ &c. (intensive inf.), in the obj. case, being حَالٌ to مَحَاوِيسُ .

يَجْرِي obj. of time (مفعول فيه) .

لَمْ يَنْصَرَمِ adj. sent. to الْمَاءُ .

23 وَخَلَا الذَّبَابُ بِهَا فَلَيْسَ بِبَارِحٍ . فَرَدَّا كَفْعًا الْقَارِبَ الْمَرْتَمِ

“The fly enjoyed it alone, and so it did not cease humming as is the act of the singing drunkard;”

Another reading فَتَوَيَّ الذَّبَابُ بِهَا بَعْنِي وَحْدَةً = that you see the fly in it sing alone.

Another reading عَذْبُ الْمَذَاقَةِ بَعْدَ نَوْمِ النَّوْمِ = "pleasant to taste *new*  
after the *usual* sleep of sleepers."

وَكَاَنَّا نَظَرْتُ بِعَيْنَيَّ شَاوِنَ . . . رَشَّامِنَ الْغَزَالِ لَيْسَ بِنَوَامٍ \* 17

"As if she sees with the two eyes of a young grown up gazelle from the deer, which is not born one of twins."

A single birth contributes more to strength, beauty and soundness of limbs.

وَكَانَ فَارَةً تَاجِرُ بَقِيمَةٍ . . . سَبَقَتْ عَوَارِضَهَا إِلَيْكَ مِنَ الْقَمِّ \* 18

"It was as though the musk bag of a merchant in his case of perfumes preceded her teeth towards you from her mouth;"

فَارَةٌ syncopated form of فَائِرَةٌ = diffusing odour, hence a musk bag; in the obj. case, being subj. after كَانَ; the pred. being سَبَقَتْ.

بَقِيمَةٍ also = with an elegant fragrance.

أَوْعَانَتَا عَيْنِ أَذْرَعَاتٍ مَعْتَقًا . . . مِمَّا تَعْتَمِدُ عَلَى الْأَعْجَمِ \* 19

"Or as if it is an old wine-skin, from Azri'út, preserved long, such as the kings of Rome preserve;"

عَانَتَا in the obj. case, being co-ord. to فَارَةٌ in line 18.

أَذْرَعَاتٍ a city in Syria, famous for its good wine.

مَعْتَقًا = Lit., from what, such as.

الْأَعْجَمِ = foreign country, non-Arabic. Here Rome is meant.

أَوْ رَوْضَةٌ ابْتِغَاؤُهَا نَبْهًا . . . تَحْتَ قَلِيلٍ مِنَ الدِّمِ لَيْسَ بِمَعْلَمٍ \* 20

"Or her mouth is as an ungrazed meadow, whose herbage the rain has guaranteed, in which there is but little dung; and which is not marked with the feet of animals."

He means that no one except himself has tasted the delights of her lips.

رَوْضَةٌ in the obj. case, being co-ord. to فَارَةٌ in the preceding line.

baggage camels of her people were eating the seeds of the Khimkhim tree throughout the country."

He knew that her tribe would have to move on, as there was no forage left for their camels.

وسط obj. of place (مفعول فيه).

تسف &c., adj. sent. to حُمُولَة .

خَمَخَم = a species of thorny shrub, given to camels to eat only when other forage is not procurable

Another reading الحَمَحَم .

15 فِيهَا اثْنَانِ وَارْبَعُونَ حَلُوبَةً . سَوْدًا كُفَّانِيَّةً الْغُرَابُ الْأَسْخَمُ

"Amongst them were two and forty milk-giving camels, black as the wing-feathers of black crows."

Black camels are considered very valuable by the Arabs.

فِيهَا pred. to the subj. اثْنَانِ &c.

حَلُوبَةٌ pl. of حَلُوبٌ = صَوَّابٌ ; or according to some, sing., admitting of the feminine gen.; in the obj. case, being وَارْبَعُونَ to تَمِيزُ .

Another reading خَلِيَّةٌ = a she-camel left to be milked.

16 اِذْ تَسْتَبِيكُ بِذِي عُرُوبٍ وَاضِعٍ . عَذْبٌ مَقْبَلَةٌ لَذِيذِ الْمَطْعَمِ

"When she captivates you with a month possessing sharp, and white teeth, sweet as its place of kissing, delicious of taste."

اِذْ noun of time, (عَرَفَ الزَّمَانَ) , obj. to اِذْكُرْ (= remember.) under.

ذِي عُرُوبٍ = possessed of sharp edges; (عُرُوبٌ being pl. of عُرْبٌ) ; or of lustre; adj. to نُغْرٌ under.

Another reading بِأَصْلَتِي نَاعِمٍ = with a sleek and delicate cheek.

عَذْبٌ and لَذِيذٌ adj. to نُغْرٌ .

مَقْبَلَةٌ in the nom. case, being subj. to the adj. عَذْبٌ .

مَقْبَلٌ noun of place, of the 2nd corj. from قَبْلٌ .

The prep. **عن** in **مني** and **ب** go with **نزلت**.

**فَلَا تَنْظِي غَيْرَهُ** a parenthetical clause (جملة معترضة).

The pron. **هـ** refers to the infinitive **نزل** to be gathered from the sense of the sentence **ولقد نزلت عني بمنزلة المحب المكرم**.

12 **كَيْفَ الْمَزَارُ وَقَدْ لَبِثَ أَهْلُهَا . . . بِعَيْنَيْهِمَا وَاهْلُنَا بِالْعِيْلَامِ**

“And how may be the visiting of her, while her people have taken up their residence in the spring at 'Unaizatain and our people at Ghailam?”

**كَيْفَ** (inter.), pred. to the subj. **المزار**.

**المزار** noun of action from **زار**, **يُزَوِّرُ**.

Another reading **كَيْفَ الْقَرَارُ** = How is it possible for me to be comforted?

**وَأَوَّالِحَالٍ** adv. sent. introduced by **وقد**.

Another reading **بِالْعِيْلَامِ**, or **بِالدِّيَامِ**.

13 **إِنْ كُنْتُ أَرَمَعْتُ الْفِرَاقَ فَإِنَّمَا . . . زَمَتِ رِكَابُكُمْ بِلَيْلٍ مُظْلِمٍ**

“I knew that you had intended departing, for, verily, your camels were bridled on a dark night.”

Here **إِنْ**, may be taken either as lightened form of **وَ** = verily; or as the conditional particle (حرف شرط). In the latter case the sent. = If you had resolved on departure, I came to know of it, as, &c.

Another reading **الْوَحِيدُ**.

**رِكَابٌ** = camels for travelling; pl. without sing.

Another instance of **النفات**, turning from 3rd to the 2nd person, and so also *vice versa* in the next line.

14 **مَا رَاعَانِي إِلَّا حَمُولَةُ أَهْلِهَا . . . وَسُطُّ الدِّبَارِ تَسْفُحُ حَبَّ التَّمْخِمِ**

“Nothing caused me fear of her departure, except that the

عَسْرًا an infin., in the nom. case, being subj. to the adj. طَلَّابٌ.

مَنَادَى مَضَى in the obj. case, being ابْدَتْ.

Obs. الالتفات, the change from speaking of his mistress in the first hemistich to addressing her directly in the 2nd hemistich, which is due to strong emotions.

10 عَلَّقْتُهَا عَرَضًا وَقَتْلَ قَوْمِهَا . زَعَمَ لَعْنُ أَبِيكَ لَيْسَ بِمُزْعَمٍ

"I was enamoured of her unawares, at a time when I was killing her people, desiring *her in marriage*; but by your father's life *I swear*, this was not the time for desiring."

When there was war between the two tribes, there was little use his wishing to marry her.

عَلَّقْتُ Secondary obj. to the passive verb عُلِّقَتْ.

عَرَضًا obj. of تَمَيَّزَ to تَمَيَّزَ.

وَقَتْلَ adv. sent. of حَال, introduced by وَ, which = 'while'; 'at the same time'; or 'notwithstanding that', 'in spite of that.'

زَعَمَ infin., in the obj. case, being مَفْعُولٌ مُطْلَقٌ to أَزْعَمُ under.

Another reading رَبِّ الْبَيْتِ = By the Lord of the Ka'ba.

لْ emphatic (تأكيد).

عَمْرٌ subj. to قَسَمِي pred. under.

مُزْعَمٌ a noun of time (عَرَفَ الزَّعَمَ from زَعَمَ); a fit occasion; or مُزْعَمٌ a verbal noun, = thing to be coveted or eagerly desired, as easy to be attained.

عَرَضًا = accidentally or unintentionally; suddenly; at random.

11 وَلَقَدْ لَزِلْتَ فَلَا تُظَنِّي غَيْرَهُ . مَنِيَّ بِمَنْزِلَةِ الْحَبِّ الْمَكْرَمِ

"And verily you have occupied in *my heart* the place of the honoured loved one, so do not think otherwise than this, *that you are my beloved*."

لَا تُظَنِّي jussive, being neg. imper., fem, sing. It has here only one obj. غَيْرَهُ.



كَانَ pred. (خَيْرُ) after فَدَنَ .

أَقْضَى, aorist, منصوب by لِ of تَعْلِيلُ .

الْمَقْلُومُ adj. to الرَّجُلُ under., i.e., the poet himself.

وَأَحَلَّ عِبْلَةَ بِالْجَوَاءِ وَأَهْلَنَا . . . بِالْحَزْنِ فَالَصَّانِ فَالْمُتَلَمِّمِ 7

"And 'Ablah takes up her abode at Jiváa; while our people at Hazan, then at Sammán and at Mutathallam."

وَأَوَّالِ الْحَالِ &c., an adv. sent. of حَالُ, introduced by وَأَوَّالِ .

Also حَزْنٌ = صَّانٌ = rugged ground.

جَوَاءُ pl. of جَوْ = wide part of a valley.

حَيِّتْ مِنْ طَلِّ لِقَادِمِ عَهْدَةٍ . . . أَقْوَى وَاقْفَرِ بَعْدَ أُمِّ الْهَيْثَمِ 8

"May you remain long amongst the ruins, whose time is old, and which became desolate and empty, after the departure of Umm-ul-Haitham."

عِبْلَةَ Patronymic name of أُمُّ الْهَيْثَمِ .

حَيِّتْ Passive, optative (دَعَائِدِ) .

Also = may you be greeted.

حَيِّتْ explanatory of أَنْتِ, the implied subj. of أَقْوَى .

طَلُّ adj. sent. s to عَهْدَةٍ , أَقْوَى , and أَقْفَرُ .

بَعْدَ obj. of time.

حَلَّتْ بِأَرْضِ الزَّائِرِينَ فَاصْبَحْتُ . . . عَصْرًا عَلَيَّ طَلَبُكِ ابْنَةُ مَحْزَمٍ 9

"She took up her abode in the land of my enemies; so it became difficult for me to seek you, Oh daughter of Mahzam."

الزَّائِرُونَ = Lit., roars like lions, threatens; i.e., enemies.

Another reading شُكَّتْ مَزَارًا لِعَاشِقِينَ = she removed far from the place of the visit of the lovers.

عَصْرًا &c., an adj. phrase, in the obj. case, being pred. (خَيْرُ) after أَصْبَحْتُ .

أَشْكُو &c., an adj. sent. of حال to أَتَى (= I,) the implied subj. of حَبَسْتُ.

شَفَعَ pl. of أَشْفَعَ = high; adj. to رَاحِلًا or أَتَانِي under.

رَوَاكَة adj. pl. (غير منصوف).

دَارٌ لَا نَسَةَ غَضِيضٍ طَرْفَهَا . طَوْعَ الْعِنَاقِ لَذِيذَةِ الْمَتَبَسِّمِ \* 4

"It is the abode of a friend, languishing in her glance, submissive in the embrace, pleasant of smile."

دَارٌ in the nom. case, being (خَبَرٌ) to هِيَ, subj. (مُبْتَدَأٌ) under.

أَنَسَةٌ adj. to جَارِيَةٌ under., = of cheerful mind and of pleasant conversation.

لَذِيذَةِ الْمَتَبَسِّمِ and طَوْعَ الْعِنَاقِ, غَضِيضٍ طَرْفَهَا adj. phrases to أَنَسَةٌ.

غَضِيضٍ طَرْفَهَا in the nom. case, being subj. of the adj. غَضِيضٍ.

طَوْعَ adj. of common gender.

الْمَتَبَسِّمِ = مُتَبَسِّمَةٌ, her smiling; a verbal noun.

يَا دَارَ عِبْلَةَ بِالْجَوَاءِ تَكَلَّمِي . وَرَعِي صَبَاحًا دَارَ عِبْلَةَ وَاسْلَمِي 5

"Oh house of 'Ablah situated at Jiwān, talk with me about those who resided in you. Good morning to you, Oh house of 'Ablah, and be safe from ruin."

عِنَادِي مضافٌ in the obj. case, being دَارٌ.

عِبْلَةَ a diptote, غير منصوف for تَانَيْتَ and عُلْمِيَّةٌ name of his wife who died soon after marriage.

وَعِي contracted form of اِنْعَمِي, a phrase of salute, = may your morning be happy. Vide line 6 of Poem III.

صَبَاحًا obj. of تَمَيِّزٌ; or obj. of time.

This line is another instance of التصريح. Vide line 21, Poem I.

فَوَقَفْتُ فِيهَا بِأَقْيَ وَكَانَهَا . فَدَنَ لَا قِصِي حَاجَةً الْمَعْلُومَ 6

"I halted my she-camel in that place; and it was as though she were a high palace; in order that I might perform the want of the lingerer."

مُتَرَدِّمٌ a locative noun, ظرف from conj. V., obj. of فادر, but in the gen. case by من, used expletively, after هل .

Another reading مُتَرَدِّمٌ = song; a verbal noun.

بعد obj. of time (ظرف الزمان).

هل may also = قد, certainly; the address is directed to himself.

ام is here منقطعة = بل .

هل ام = 'or rather,' or, 'nay, verily.'

2 اعياء رسم الدار لم يتكلم . حتى تكلم كالا صم الا عجم

"The vestige of the house, which did not speak, confounded thee, until it spoke *by means of signs*, like one deaf and dumb."

لم يتكلم adj. sent. to رسم This line is an instance of نصريح. *Vide* line 21, Poem I.

3 ولقد حبست بها طويلا ناقتي . نرقوا لي سفح الرواكذ جثم

"Verily, I kept my she-camel there long grumbling, *with a yearning* at the blackened stones, keeping and standing firm in *their own places*."

ل in لقد for emphasis (تأكيد).

طويلا adj. to وقتا under, in the obj. case, being obj. of time.

ناقتي adj. sent. of حال .

سفح pl. of سفعاء , (= blackened), adj. to رواكذ .

جثم pl. of جائمه , adj. to اناقي under.

رواكذ pl. of راحة = keeping firm, i.e., اناقي = the three stones, on which a cooking vessel is placed; an adj. used as a noun.

سفح الرواكذ an instance of an adj. in combination of اضافة with the noun it qualifies.

Another reading سفح رواكذ, where سفح and رواكذ adj. to اناقي under.

Another reading اشكوالي سفح رواكذ جثم = while I complain to the stones, high, keeping firm and standing there.

## القصيدۃ السادسة

### THE SIXTH POEM.

Ascribed to 'Antarah Bin Shaddád the 'Absian. He died about the year 615 A. D. His mother was an Abyssinian slave. It was his prowess and deeds of valour, that secured him his liberty.

The poem gives a lively description of a raid by Mu'áviah, son of Nizál, from the tribe of Beni Sa'd on Bani 'Abs, the tribe of the poet, in a valley called Farooq between Yamamah and Bahrain, which resulted in the utter defeat of the former, Mu'áviah being killed by the poet.

The metre of this poem is الكامل الاول عن الكامل, the same as that of the 4th poem.

The rhyme (قافية) is مطلقة, (free); of the class of البندارك. The poem is مبيد from its روي being م. Vide Poem I.

هل غادر الشَّمَّ	شعراء من	متقدم	أم هل عرفت الدار بعد توهم	متفاعل	متفاعل	متفاعل
مستعلن	متفاعل	متفاعل	متفاعل	مضمر	مضمر	سالم

1 هل غادر الشعراء من متقدم :- أم هل عرفت الدار بعد توهم

“Have the poets left in the garment a place for a patch to be patched by me; and did you know the abode of your beloved after reflection?”

That is, have the poets left any deficiency to be supplied? Have the poets of the former days left any poetry unsaid that the poets of the present day may say it.

The inquiry of course contains at the same time a negative sense; being interrogation of appeal, الاستفهام الإنكاري. Vide line 32 of Poem I.

سفيناً in the obj. case, being مديدز, obj. of specification.

Another reading ظهر البحر = the surface of the sea; and وسط البحر = the middle of the sea.

112 إِذَا بَلَغَ الْفُطَامُ لَنَا مَبِيٍّ . نَخِرُ لَهُ الْجَبَابِرَ سَاجِدِينَ

“When one of our boys reaches the age of weaning, great kings fall down worshipping him.”

بَلَغَ subj. to مَبِيٍّ.

الْجَبَابِرَ part. obj. of حال.

جَبَابِرَ pl. of جَبَّار.



We refuse to submit to tyranny.

المَلِكُ Syncopated form of الملك, subj. to the pred. sent. سام &c.

خُصْفا secondary obj. of سام.

لِنَقْرَ Let., afford a place, allow it to settle.

أَنْ مَصْرُوبَةٌ noun sent. obj. of اِبْدِنا, introduced by أَنْ.

لَا pron. in the gen. case, by فِي.

لَنَا الدُّنْيَا وَمَنْ أَوْصَى عَلَيْهَا . . . وَنَبِطِشُ حِينَ نَبِطِشُ قَادِرِينَ 109

“The world is for us, and he who is above it, and we attack with violence, being powerful, when we are attacked.”

لَنَا pred. (خبر); الدُّنْيَا and مَنْ subj. (مبتدأ).

أَوْصَى, a perfect verb فعل تام requiring no pred. after it.

حِينَ obj. of time, (ظرف الزمان), the following sent. نَبِطِشُ being

مما يلى to it.

نَبِطِشُ partic., obj. of حال, implied subj. of قَادِرِينَ.

Another reading حِينَ نَبِطِشُ = when we attack.

نَسَمِي ظَالِمِينَ وَمَا ظَلَمْنَا . . . وَلَكِنَّا نَبِيدُ الظَّالِمِينَ 110\*

“We are called tyrants, while we have never committed a tyranny, but verily we destroy the tyrants.”

نَسَمِي Secondary obj. of the pas. verb ظَالِمِينَ.

وَمَا ظَلَمْنَا adv. sent. جملة حالية, introduced by وَ.

نَبِيدُ pred. after لَكِن; نَا being the subj.

مَلَأْنَا الْبَرَّ حَتَّى ضَاقَ عَنَّا . . . وَمَاءُ الْبَحْرِ مَلَأَ سَفِينًا 111

“We have filled the land until it becomes too narrow for us, and we have filled the sea with ships.”

مَاءُ in the nom. case, being subj. (مبتدأ) the following sent. being pred. (خبر); or in the obj. case, being بِمِثْرَةٍ.

104\* <sup>وَأَنَا الْعَاصُونَ بِكُلِّ كَحْلٍ</sup> .: <sup>وَأَنَا الْبَازِلُونَ لِحِجْدِنَا</sup>

"And that we are the shelterers of the poor in every year of famine; and that we are bountiful to those who ask for gifts of us;"

<sup>كَحْلٍ</sup> almost a proper name for the year of scarcity, and so it does not admit the article <sup>أَلْ</sup>, and being also of the fem. gender, it is <sup>فِعْرٌ مَنْصُوفٌ</sup>, but here used as <sup>مَنْصُوفٌ</sup> admitting <sup>تَنْوِينٌ</sup> and <sup>كُسْرَةٌ</sup> by a poetic license.

♂ pron. in the gen. case, being <sup>مُضَافٌ إِلَيْهِ</sup> to <sup>مُحِجْدِنَا</sup>.

105 <sup>وَأَنَا لِنُعْمُونَ إِذَا رَفَعْنَا</sup> .: <sup>وَأَنَا لِنَهْلِكُنْ إِذَا أُنِينَا</sup>

"And that we bestow freely when we give our gifts; and that we destroy when we are disturbed."

<sup>وَأَنَا لِنُعْمُونَ</sup> also = "we set the captives at liberty."

106 <sup>وَلِنَشْرَبْ إِنْ وَرَدَنَا الْمَاءُ صَفَاً</sup> .: <sup>وَيَشْرَبْ غَيْرُنَا كَدَرًا وَطِينًا</sup>

"When we arrive at the water, we drink it pure, while others besides us drink it impure and muddy."

<sup>وَلِنَشْرَبْ</sup> apodosis to <sup>إِنْ</sup>.

<sup>وَيَشْرَبْ</sup> <sup>طِينًا</sup> and <sup>كَدَرًا</sup>, so also <sup>إِلَى</sup> <sup>حَالٍ</sup> <sup>صَفَاً</sup> adj. of <sup>حَالٍ</sup>.

<sup>وَيَشْرَبْ</sup> adv. sent. of <sup>حَالٍ</sup> introduced by <sup>و</sup>.

107 <sup>أَلَا بَلِّغْ بَنِي الطَّحَّاجِ عَنَّا</sup> .: <sup>وَدَعِيَّا كَيْفَ وَجَدْتُمُونَا</sup>

"Beware, tell to Bani Tammáh and the tribe of Du'mee 'how did you find us?'"

<sup>وَدَعِيَّا</sup> <sup>بَنُو دَعِمٍ</sup> and <sup>بَنِي الطَّحَّاجِ</sup> branches of the tribe of Ayád.

108 <sup>إِذَا مَا الْمَلِكُ سَامَ النَّاسِ خَسْفًا</sup> .: <sup>أَيُّهَا إِنْ نَقَرْنَا ذَلِكَ فِينَا</sup>

"When that the king treats the people with indignity, we refuse to honour submission amongst us."

أنا in the obj. case, being subj. (اسم) after أَن, pred. being المطعمون .  
 أَنَا المطعمون a noun sent. introduced by أَن in the gen. case by ب .  
 أَنَا المطعمون oo-ord. to أَنَا المطعمون and so also similar sentences in the following lines.

For the construction of المطعمون and the like, *Vide* الجاعلون line 74.

100 وَأَنَا الْمَانِعُونَ لِمَا أَرَدْنَا . وَأَنَا الَّذِينَ نَزَّلْنَاهُ بِحَيْثُ شِئْنَا

“And that we are the preventers of what we desire, and we descend *upon any country* wherever we wish;”

أَرَدْنَا rel. clause (صلة) to مَا, the pron. 3 obj. under.

حَيْثُ locative noun. (ظرف المكان), indeclinable with ضمّه, the following sent. شِئْنَا being مضاف إلىه to it.

شِئْنَا lightened form of شِئْنَا .

101 وَأَنَا الْقَارِعُونَ إِذَا سَخَطْنَا . وَأَنَا الْآخِذُونَ إِذَا رَمَيْنَا

“And that we are the leavers of *things* when we are displeased *with them*; and the takers when we are pleased;”

102\* وَأَنَا الْعَامِسُونَ إِذَا أُطِيعْنَا . وَأَنَا الْعَازِمُونَ إِذَا عَصَيْنَا

“And that we are the protectors when we are obeyed; and that we are resolute in *punishing* when we are rebelled against;”

Another reading الْقَائِمُونَ = controllers.

103\* وَأَنَا الْبَاقُونَ لِمَا يَلِينَا . إِذَا مَا الْبَيْضُ زَايَلَتِ الْجَفُونَا

“And that we are the defenders of those who follow us, whenever the swords leave their scabbards;”

زَايَلَتِ الْجَفُونَا subj. (مبتدأ), to the pred. sent. الْبَيْضُ.

Another reading قَارَتِ.

يَلِي pron obj of يَلِي.



قَلْبٌ sound pl. of قَلْبَةٌ. It is as given in the dictionary as a smaller piece of wood struck forward by a larger in the game of hockey. The game, I believe, is more like "Tip-cat" than hockey.

96 كَانَا وَالسُّيُوفُ مَسْلُوكَاتٍ . وَلَدْنَا النَّاسَ طَرَا أَجْمَعِينَ

"As if we, when the swords are drawn, gave birth to all people, the whole of them."

That is, all people turned to us for help, as though they were our sons.

جملة حالية introductory to the following .

كَانَ &c., pred. after وَلَدْنَا .

97 يَدْهَدُونَ الرُّوسَ كَمَا تَدْهَدِي . حَزَاوَرَةُ بِأَبْطَحِهَا الْكُرَيْنَا

"They cause the heads to roll *on the ground*, as strong boys roll balls in the play grounds."

تَدْهَدِي lightened form of تَدْهَدُ , where د is modified into ي .

الْكُرَيْنَا sound pl. of كُرَةٌ , obj. of تَدْهَدِي

حَزَاوَرَةُ pl. حَزْرَرٌ = a robust youth.

أَبْطَحٌ Lit., a gravelly ground or valley.

98 وَقَدْ عَلِمَ الْفَبَائِلُ مِنْ مَعَدٍّ . إِذَا قَبِبَ بِأَبْطَحِهَا بَنِينَ

"And verily all the tribes, *descended* from Ma'add, have known when *their* tents were pitched in the open plains ;"

That is, the day the tribes appeared in the world.

قَبِبَ pl. of قَبَمَةٌ , subj. to the pred. بَنِينَ , 3rd per, fem, pl.

99 بَأَنَّا لِمُطْعِمُونَ إِذَا قَدَرْنَا . وَأَنَا لِمُهْلِكُونَ إِذَا ابْقَلَيْنَا

"That we are the givers of food, when we are able, and we are the destroyers when we are tried *in battle* ;"

92 طَعَائِنُ مِنْ بَنِي جُشَمِ بْنِ بَكْرِ . خُلُطَنَ بَيْسِمِ حَسْبًا وَدِينًا

"They are the women of the tribe of Banī Jusham Bin Bakr, who mix with their good qualities, long pedigree and true religion."

طَعَائِنُ pl. of طَعِينَةٌ, a woman who travels in a howdah, hence the upper class of woman, who can alone afford such luxury. It is غير منصرى in the nom. case, being pred. (خبر) to the subj. هُنَّ under.

خُلُطَنَ an adj. sent. to هُنَّ; mix, i.e., add to.

93 يَقْتَنُ جِيَادَنَا وَيَقْلَنَ لِسْتُمْ . يَعُولُنَا إِذَا لَمْ تَنْعُونَا

"They feed our horses, and say to us, 'you are not our husbands, if you do not protect us from the enemy.'"

Another reading يَنْدُون = They lead.

يَعُولُ in the obj. case, being pred. after لِسْتُمْ .

نَا pron., obj. of تَنْعُونَا

94 إِذَا لَمْ نَحْمِيهِمْ فَلَا يَقِينَا . لَخَيْرٌ بَعْدَهُمْ وَلَا حَيَاتُنَا

"If we do not defend them, then we shall never remain for doing any good after the capture of them by the enemy, and we shall not live."

That is, they would lose their good name if their wives were captured, and after their good name was gone, death was preferable to life.

بَعْدُ obj. of time (ظرف الزمان).

Another reading لَشَيْءٍ for anything.

95 وَمَا مَنَعَ الطَّعَائِنُ مِثْلَ ضَرْبٍ . تَرَى مِنْهُ السَّوَادُ كَالْقُلَيْنَا

"Nothing protects the women like a blow, such that you will see by reason of it the arms of our foes flying off like the qulats."

مِثْلُ subj. of مَنَعَ .

ضَرْبٍ &c., adj. sent. to تَرَى مِنْهُ

Another reading نَفَرًا a vow.

Another reading مُعَلِّينَا distinguishing themselves with badges.

89 لِيَسْلُبْنَ اَفْرَاسًا وَبَيْضًا . . . وَاسْرٰى فِي الْحَدِيدِ مَقْرَبِنَا

"That they should take as booty the horses, and swords and prisoners, and return with them, bound together with a rope."

اسْرٰى partic., obj. of حال to مَقْرَبِنَا

لِيَسْلُبْنَ emphatic, plur. with ل and ت for emphasis.

Another reading لِكِي يَسْلُبْنَ = "in order that the women may take as booty, &c."

Another reading اَبْدَانًا وَبَيْضًا = coats of mail and helmets.

Another reading مَقْتَعِنَا = well struck with swords and whips.

This line is explanatory of اَهْلًا in the previous line.

90 تَرَانَا بِارْزِينَ وَكُلِّ حَيٍّ . . . قَدْ اتَّخَذُوا مَخَافَتَنَا قَرِيْبًا

"You will see us going forth to battle, while all other tribes have taken to themselves an ally, fearing us."

نَا partic. obj. of حال to تَرَانَا

و introductory to جملة حالية the following sent.

مَخَافَةً in the obj. case, being مفعول له

Or مَخَافَةً 1st obj. and قَرِيْبًا 2nd obj. to اتَّخَذُوا. The latter part then means, "have taken our fear as a companion," i.e., are constantly afraid of our prowess.

91 اِذَا مَارَحْنَ يَمْشِينَ الْهَرِيْنَا . . . كَمَا اضْطَرَبَتْ عَنُونُ الشَّارِبِيْنَا

"When they, (the women of our tribe,) walk, they walk gracefully and sway as the backs of the drunkards sway."

هُوْنًا, dim. of هَوْنٌ, adj. to الْمَشْيَةِ (way of walking) under., cog. obj.

(مفعول مطلق).

اِذَا مَا apodosis to يَمْشِينَ

85 وَرَدْنِ دَوَارِعًا وَخَرَجْنَ شُعْنًا . كَامَثَالِ الرِّمَاحِ قَدْبَلِيْنَا

"They arrived wearing coats of mail, and they came out of the battle with matted manes like the twisted knots of the bridles, while they were worn out with fatigue."

دَوَارِعًا obj. of حال, used with تَوَرَّجْنَ, though غير منصرف, by a poetic license.

شُعْنًا obj. of حال.

خَيُول to حال 3rd per., fem., pl., adj. sent. of حال قَدْبَلِيْنَا

86 وَرَثْنَا هُنَّ عَنْ آبَاءٍ صِدْقٍ . وَنَرِثُهَا إِذَا مِتْنَا بَنِيْنَا

"We inherited them, from our fathers renowned for sincerity, and we shall cause our sons to inherit them when we die."

هُنَّ i.e., the horses.

بَنِيْنَا to مضاف اليه pron. نا . نَرِثُ secondary obj.

87 عَلَى أَثَارِنَا بَيْضٌ حَسَانٌ . نَحَازِرُنَّ نَقِصْمُ أَوْتُهُنَّ

"Behind us there are fair, beautiful women; we fear lest they should be divided amongst the enemy or suffer disgrace."

بَيْضٌ and حَسَانٌ adj. to نِسَاءٌ under., subj. (مبتدأ), to the pred. (خبر) عَلَى أَثَارِنَا .

نَحَازِرُنَّ &c. adj. sent. to نِسَاءٌ .

أَنْ الْمَصْدَرِيَّةُ نَحَازِرُنَّ, introduced by أَنْ نَقِصْمُ أَوْتُهُنَّ a noun sent. obj. of نَحَازِرُنَّ

Another reading كِرَامٍ نَحَازِرُنَّ تَفَارُقُ = noble, we are afraid lest they be separated from us.

88 أَخَذْنَ عَلَى بَعُولَتِهِنَّ عَهْدًا . إِذَا قَوَا كَتَائِبَ مَعْلِينَا

"They took promises from their husbands, when they met the hands of the enemy, celebrated for their bravery,"—

أَخَذْنَ appodosis to إِذَا in the second hemistich.

كَتَائِبُ a diptote, غير منصرف, being extreme plural.

It was such a long time since they had taken the armour off; or their skins were blackened from the effect of the iron, by long wearing.

يوما obj. of time.

رأيت apodosis to إذا.

جونا pl. of جون , secondary object of رأيت .

83 كان غصونهم مئون غدور . تصفها الرياح إذا جرينا

“As if the folds in these coats of mail were the surfaces of pools, which the wind strikes, when it blows, so as to cause them to ripple.”

Another reading مئون . The line then would mean,—

“As if their backs, (i.e., the surfaces of the coats of mail,) were the surfaces, &c.”

A similar line occurs in the Hamásah.

مئون &c., adj. sent. of حال . تصفها

مئون synepated form of غدور , pl. of غدور , by a poetic license.

جونا another instance of the defect in rhyme, called منادى الحذر . Vide line 56.

84 ونعلمنا غداة الروع جرد . عرفن لنا نقاذ واقلائنا

“In the day of battle, well-bred horses, scanty of hair, carry us, which are known as belonging to us,—horses captured from the enemy, and which were weaned from their mothers.”

غداة obj. of time.

جرد pl. of أجرد , adj. to خيول under.

عرفن لنا adj. sent. to خيول .

نقاذ pl. of نقيدة , a diptote غير منصوب , an adj. to خيول , also, = selected, chosen.

أخيلين passive, past., 3rd pers , fem., pl. adj. sent. to خيول .

Another reading نقاذ = مسمومة = pastured, or of goodly make, or marked with branding, or with a colour.

كُتَابٍ stripped of ثَوْبِينَ being غير منصرف being an extreme plural.  
كُتَابٍ to حال 3rd pers., fem., pl., adj. sent. of يَطْعَنُ and يَرْتَمِينَ

عَلَيْنَا الْبَيْضُ وَالْأَلْبُ الْيَمَانِيُّ . : وَأَسْيَافُ يَمْعَنُ وَيَنْحَنِي 80

“While upon us were the helmets and the Yamanian jerkin, and in our hands swords, which were straightening and were bending.”

The swords bend from the force of their blows.

عَلَيْنَا pred. (خبر), the subj. (مبتدأ) being الْبَيْضُ, الْأَلْبُ and أَسْيَافُ.

يَلْبُ = silken jerkin, or leathern shield.

يَمْعَنُ and يَنْحَنِي adj. sent. s of حال to أَسْيَافُ.

يَمْعَنُ and يَنْحَنِي also means which were rising over the heads of the enemies and stooping on them

Another reading يَمْعَنُ = which had to be straightened.

ر عَلَيْنَا كُلُّ مَابَغَةٍ دَلَامِي . : تَرَى فَوْقَ النِّطَاقِ لَهَا غُضُونًا 81

“Upon us there was every ample glittering coat of mail, wherein you would see creases above the girdle.”

عَلَيْنَا pred. (خبر), and مَابَغَةٍ subj. (مبتدأ).

دَلَامِي adj s to غُضُونٍ under.

تَرَى an adj. sent. to مَابَغَةٍ.

Another reading تَرَى النِّجَادِ = above the belt.

غُضُونًا an infin, or pl. of غُضُنٌ a crease.

إِذَا وَضِعَتْ عَنِ الْإِبْطَالِ يَوْمًا . : رَأَيْتُ لَهَا جُلُودَ الْعَرَمِ جُونًا 82

“If it should be put off from the warriors one day, you would see by reason of it, the skins of the people wearing it black.”

بنوا يينا, i.e., the tribe of Bakr, their cousins. The reference is to their deeds in the war between Nizār and Yaman, when Kulaib fought with Labeeḍ al Ghassānī, the agent of the Ghassānī Kings, ruling over Taghlib, Labeeḍ had struck the sister of Kulaib in the face.

76 فَصَالُوا مَوْلَةً فِيمَنْ يَأْتِيهِمْ . وَصَلْنَا مَوْلَةً فِيمَنْ يَأْتِينَا

"They attacked whoever approached them, and we attacked whoever approached us."

مَوْلَةً cognate obj. (مفعول مطلق).

يَأْتِيهِمْ and يَأْتِينَا rel. clauses to مَنْ .

لَنَا 1st pers. pron., obj. to يَأْتِي .

77 فَأَبَوْا بِاللِّهَابِ وَبِالسَّيِّئِ . وَأَبْنَا بِالْمُلُوكِ مُصَفَّدِينَ .

"They returned with plunder and with captives, and we returned with fettered kings."

مُصَفَّدِينَ obj. of حال to ملوك .

بِ and a prep. giving a trans. signification (للتعديّة) to the verbs أَبَوْا and أَبْنَا .

78 إِلَيْكُمْ يَا بَنِي بَكْرٍ إِلَيْكُمْ . أَلَمْ تَعْرِفُوا مِنَّا الْيَقِينَ

"Beware, Oh Banī Bakr, beware of quarrelling with us, do you not know with certainty concerning our bravery?"

إِذْ هَبُوا إِلَيْكُمْ or اِصْمِعْ فَعَلَ إِلَيْكُمْ, a phrase equivalent to a verb; elliptical for اِذْ هَبُوا إِلَيْكُمْ = withdraw to your own selves, look to your own affairs.

بَنِي in the obj. case, being مضاف .

أَلَمْ for interrogation.

لَمْ = لَمْ where لَمْ is expletive; نَعْرِفُوا jussive by لَمْ .

79 أَلَمْ نَعْلَمْوَا مِنَّا وَمِنْكُمْ . كَتَائِبَ يَطْعَنُ وَيُرْتَمِينَا

"Do you not know about the bands from us and from you, when they were fighting together with lances, and shooting arrows?"

in Khazázá, helped *the tribe of Nizár* above the help of the helpers."

In the time of war our assistance was more valuable than that of any other tribe.

اوقده obj. of time, the sent. مضاف اليه being مضاف to it.

Subj. to اوقده , a word implied, such as نارا الحروب the fire of war ; or نارا القرى , the fire of hospitality.

خُزَازِي a mountain near Takhfah, by the side of the road, between Mecca and Basarah, which was the scene of a battle in 492 A. D., won by Kulaib against the armies of Yaman. A fire was then kindled on the summit of the mountain to guide the people.

وَنَحْنُ الْحَابِسُونَ بِذِي زُرَّاطَى . تَسْفِ الْجِلَّةُ الْخَوْرَ الدَّرِينَا 74

"And we are they who kept their camels at Zî-Orátá, while the old large camels, and the she-camels abounding in milk, were eating withered grass."

They had stayed there so long that the camels had eaten up all the fresh grass. They stayed at this place a long time to help their tribe against their enemies.

أَلْ a relative pron and the partic. حَابِسُونَ its rel. clause (صام) الحسا here = الذين حبسوا , So also are all the participles with أَلْ in the following lines.

الْجِلَّةُ = big camels; of common gender and number; or pl. of جليل .

خَوْرُ pl. of خَوْرَاءُ = yielding abundant milk.

تسف &c., adv. sent. of حال .

وَكُنَّا الْيَمِينُ إِذَا الْتَقَيْنَا . وَكَانَ الْإِسْرِينُ بَدْوَابِنَا 75

"And we were the right wing of *the army* when we met *the enemy*; and the sons of our father were the left wing."

بنو subj. to كان and الإسرين pred.

أبي 1st per. pron. مضاف اليه to



was Kulaib, the endeavourer *in increasing our glory*. Then where is the glory which we have not obtained?"

مننا pred. to the subj. الساعي.

كليب in apposition (بدل) with الساعي; brother of الهامل.

أي inter. اسم الاستفهام subj. to the pred. موجود under.

obj. of ولينا under.

71 متى نَعْقِدُ قَرِينَنَا يَحِيلُ . نَجِدُ الْجِبِلَّ أَوْ نَقْصُ الْقَرِينَا

"When we tie our she-camel with a rope to the neck of another, she breaks the rope or she breaks the neck of *the camel* tied to her."

Whenever we join in battle with an enemy, we overcome him.

نَعْقِدُ jussive, being شوط after متى; and نَجِدُ and نَقْصُ apodosis, (جزاء).

Another reading متى نَعْقِدُ قَرِينَنَا in the pass. = whenever our she-camel is tied.

Another reading نَجِدُ.

72 وَنُوجِدُ نَحْنُ أَمْنَعُهُمْ ذِمَّارًا . وَأَوْفَاهُمْ إِذَا عَقَدُوا بَيْعَنَا

"And we shall be found, we, (*I repeat*), the firmest of them in keeping our word, and the most faithful of them when they bind us with oaths."

نحن in appos. with the implied pron., subj. of نوجد, for emphasis (التأكيد) and أَمْنَعُ secondary obj. to نوجد.

Another reading نحن أَمْنَعُهُمْ; the whole sent. نوجد نحن second ary obj. to نوجد; نحن being the subj. and أَمْنَعُ pred.

أَوْفَاهُمْ co-ord. to أَمْنَعُهُمْ.

ذِمَّارًا obj. of نوجد.

Another reading نوجد jussive being co-ord. to نَجِدُ in line 71.

73 وَلَحْنٌ غَدَاةٌ أَوْ قَدْ نِي خُرَازَى . رَفَدَ لَنَا فَوْقَ رِفْدِ الْتَرَا فِدِينَا

"And we, on the day on which *the fire of war* was kindled

مهلهل in appos. ( بدل ) with الخبير , which is co-ord. to مهلهل .

( فعل المدح ) , نعم a verb of praise .

ونعم ذخراً لآخرين ورأيتني , &c., elliptical for ورأيتني .

Another reading الخبير عنه = the best after him.

68 وَعَنَابًا وَكُلْثُومًا جَمِيعًا . . . بِهِمْ نَلْنَا تَرَاثَ الْكَرَمِينَا

"We inherited the glory of Attáb and Kulthoom wholly, and by them we obtained the inheritance of the most honoured ones."

عَنَابًا and كُلْثُومًا in the obj. case, being co-ord. to مهلهل in the preceding line.

كُلْثُومًا &c., adj sent to عَنَابًا and كُلْثُومًا .

Another reading تَرَاثَ الْجَمْعِينَا = the legacy of all.

عَنَابُ grandfather of the poet.

كُلْثُومُ father of the poet, who lived about 500 to 560 A.D. His prowess and horsemanship were proverbial. When the war of Basou was over, he went to King Munzir III., and, as the representative of the tribe of Taghlib, he swore to the fulfilment of the treaty by them.

69 وَذَا الْبُرَةِ الَّذِي حَدَّثْتُ عَنْهُ . . . بِهِ نَحْمِي وَنَحْمِي الْمَحْجَرِينَا

"And Zu-l-Burah, whom you have been told about, through whose glory we are defended and we defend those who seek protection of us."

ذَا الْبُرَةِ = 'man of the ring,' one of the tribe of Taghlib, so called on account of his putting a ring in his nose, making a vow not to take it off until he should have killed the slayer of his brother with seven more of his (the murderer's) brothers; or on account of a ring of hair on his nose. He

was also called بُرَةُ الْقَنْعَدِ .

Another reading الْمَلْجَجِينَا .

70 وَمِنَّا قَبْلَهُ السَّامِيُّ كَايِبٌ . . . فَأَيُّ الْمَجْدِ إِلا قَدَ وَلِينَا

"And from us, (i.e., our tribe) before him, (i.e., Zu-l-Burah,)

جملة حالية، &c. تشج

Another reading  $\text{إِذَا اغْمَزْتَ دَقْتُ}$  = "when you pinch it, it would strike, &c."

65 قَهْلٌ حَدَّثْتُ فِي جُشَمِ بْنِ بَكْرٍ . بِنَقْصٍ فِي خُطُوبِ الْأَوَّلِينَ

"Have you been told *anything* about the tribe of Jusham Bin Bakr, concerning their breaking *their engagements* in the great affairs of the former people."

Another reading  $\text{بِنَقْصٍ}$  = "concerning any failing on *their part*," &c.; or "regarding any abasement, *they had to submit to*," &c.

66 وَرَثْنَا مَجْدَ عَلَمَةِ بْنِ سَيْفٍ . أَبَاحَ لَنَا حَصُونُ الْعَجْدِ دِينَ

"We inherited the glory of 'Alqamat Bin Saif, *who* made lawful to us forcibly the fortress of glory."

$\text{عَلَمَةُ}$  a diptote  $\text{فِي مَنَصْرِفٍ}$  for  $\text{تَانَيْت}$  and  $\text{عَلَمَةُ}$ . A chief of the tribe of Taghlib, who lived about 500 to 560 A. D. Being afraid of the tribe of Bakr, he established with his people in the southern part of the Peninsula after the war of Basoos was over. He was well known for his good nature and liberality.

$\text{أَبَاحَ}$  &c., adj. sent. to  $\text{عَلَمَةُ}$ ; i. e., threw open.

$\text{دِينَ}$ , obj. of  $\text{حَال}$ ; forcibly, by dint of valour.

67 وَرَثْتُ مَهْلَبًا وَالْخَيْرَ مِنْهُ . زَهَيْرًا نِعَمَ ذُخْرًا لَئِذَا خَرِينَا

"I inherited *the* glory of Muhalhal, and one *who is* greater than he, *that is*, Zohair; *which* is the best treasure of the treasure-holders."

The glory, which had been acquired by his ancestors and inherited by him, was the best of the treasures they had left him.

Muhalhal, son of Rabee'ah, the great grandfather of the poet on the mother's side who fought with the tribe of Vâil for 40 years, in order to avenge the blood of his brother  $\text{كُلَيْب}$ . Zohair, his great grandfather on the father's side, who died about 410 A. D. He mentions them to show that both sides of his family were distinguished.

رويدا dim. of رود an infin, cogn. obj., elliptically used for روبرداً =  
 اهل, proceed gently; leave it for a while. ✓

An examp. of Irony التهم.

62 فَأَنْ قَنَاثَا يَا عَمْرُو أَعَيْتَ . عَلَى الْأَعْدَاءِ قَبْلَكَ أَنْ تُلَيْنَا

"For, verily, Oh 'Amru, our spears have proved too stiff to our enemies before you, to yield to them".

قَنَاة is often used to symbolize "honour". The line means that though we have had many enemies before you, we have never submitted to them.

عمرُو in the nom. case, being simple vocative.

أَعَيْتَ &c., pred. sent. after أَنْ .

أَنْ تُلَيْنَا noun. sent, obj to أَعَيْتَ .

عَلَى أَعَيْتَ = baffled.

Lines 62 to 64 a good instance of التمثيل = Allegory.

63 إِذَا عَصَ النَّقَافُ بِهَا أَشْمَازَتْ . وَوَلَقَدْ عَشُوزَةً زُبُونَا

"When the vice gripped it, it refused to straighten and proved to it very hard and stubborn rejecting being straightened;"

Our pride will not allow us to be directed by other people.

ها refers to قَنَاة in line 62.

نَقَاف a description of vice for straightening spear shafts.

Another reading وَلَقَدْ هَمَّتْ = would prove to them, i.e., to the enemies  
 عَشُوزَةً in the obj. case being حال .

Obs. the figure مراعاة النظر in عَصَ أَشْمَازَتْ &c.

64 عَشُوزَةً إِذَا انْدَابَتْ أُرْدَتْ . نَشَجَ قَعَا الْمَنْقَفِ وَأَجْبِينَا

"Very hard, such that, when it is bent it emits a creaking noise, and breaks the back of the straightener and his forehead."

عَشُوزَةً repeated for emphasis (تأكيده).

بَايَ مُشَيَّةٌ عَمْرُو بْنُ هِنْدٍ . نَكُونُ لِقَلِيلِكُمْ فِينَا قَطِينًا ٥٨  
 قَطِينٌ

"For what purpose, Oh 'Amru bin Hind, do you wish that we should become servants to the chief, you have deputed over us?"

What good is it your wishing that so powerful a tribe as ours should submit to your leadership?

مُشَيَّةٌ to مَضَى, اسم الاِسْتِفْهَام, interr. أَيَّ

مُشَيَّةٌ in the obj. case, being vocative compound, (مُنَادَى مَضَى).

نَكُونُ pl. of قَاتِنٌ, in the obj. case, being pred. after قَطِينٌ.

Another reading لَخْلَفِكُمْ = for your posterity.

بَايَ مُشَيَّةٌ عَمْرُو بْنُ هِنْدٍ . نَطِيعُ بَنِي الْوَشَاءِ وَتَزْدَرِينَا ٥٩

"With what desire, Oh 'Amru bin Hind, do you listen to our slanderers, and despise us?"

What do you wish from such a course?

Another reading وَتَزْدَرِينَا = you regard us with contempt.

نَا 1st per. pron., obj. of تَزْدَرِي.

بَايَ مُشَيَّةٌ عَمْرُو بْنُ هِنْدٍ . نَرَى أَنَا نَكُونُ الْارْذَلِينَ ٦٠

"With what object, O 'Amru, son of Hind, do you think that we should be *considered* vile?"

نَرَى &c., a noun sent., obj. of نَرَى.

أَنَا subj., نَكُونُ الْارْذَلِينَ pred. sent. after نَرَى.

نَكُونُ in the obj. case, being pred. after الْارْذَلِينَ.

تَهْدِدُنَا وَتُوْعِدُنَا رَوِيدًا . مَتَى كُنَّا لِأَمِّكَ عَقُوبِينَ ٦١

"You are menacing us, and threatening us. Enough, when have we been servants to your mother?"

عَقُوبِينَ Syncopated or lightened form of عَقُوبِينَ, pl. of عَقُوبِي adj.

(مَنْسُوبٌ) from the verbal noun مَقَى = service.

بِرَأْسٍ مِنْ بَنِي جُشَمِ بْنِ بَكْرِ . نَدَقَ بِهِ السُّهْلَةَ وَالْحَزْرَةَ 55

"Under the leadership of *one* from the Bani Jusham-bin-Bakr, with whom we beat down the level ground and the rough ground."

That is we conquer both weak and strong, or all kinds of land; or all kinds of affairs.

رَأْسٌ = a large party; or a chieftain; or an army.

جُشَمِ بْنِ بَكْرِ, a tribe of Bani Taghilib, to whom the poet belongs.

نَدَقَ &c., adj. sent. to رَأْسٍ .

56 أَلَا لَيَعْلَمَنَّ إِلَّا قَوْمَ أُنَا . تَضَعُضُنَا وَأُنَا قَدْ وَنِينَا

"But verily the tribes will not know that we have been shaken and become weak."

We conceal our losses, and always act as though sure of victory; or we are never known to the people to lose courage or be weak, as weakness is strange to us,

أَنَا تَضَعُضُنَا and أُنَا قَدْ وَنِينَا noun sent. s being obj. to لَيَعْلَمَنَّ .

Here وَنِينَا an example of the defect in rhyme, known as *مِنَادُ الْحَذْوِ*; the *حَذْوِ* (or the *حَرَكَه* of و before ي,) ought to have been *كَسْرَة*, while as a matter of fact it is *فَتْحَة* .

57 أَلَا لَيَجْعَلَنَّ أَحَدٌ عَلَيْنَا . فَتَجْعَلُ فَوْقَ جَبَلِ الْجَاهِلِيْنَا

"Be careful, no one must act foolishly with us, lest we should have to act foolishly *with him* above the folly of the foolish ones."

لَيَجْعَلَنَّ negative, imper., emphatic, with the light و .

We shall do more than pay them back in their own coin.

تَجْعَلُ with فَتَجْعَلُ governed by عَلَيْنَا .

An instance of the figure *الْمُشَاكَلَة* by which avenging is termed as an act of folly. *Id.* line 6 of poem IV.

مُقَارَعَةٌ also a partic. = 'Staking,' when the line would mean, 'Staking their sons against our sons.'

53 فَمَا يَوْمَ خَشِينَا عَلَيْهِمْ . : فَتَصْبِحُ خَيْلُنَا عَصَبًا مُبِينًا

"But in the day of our fear for them, (i.e., our sons,) our cavalry become spread out towards the enemy in troops and squadrons."

يَوْمَ obj. of time.

فَ introducing the following sent., apodosis to أَمَّا .

عَصَبُ pl. of عَصْبَةٌ any number of men between 20 and 40; in the obj. case, being pred. after تَصْبِحُ .

مُبِينٌ sound pl. of مُبِينٌ co-ord. to عَصَبًا .

54 وَأَمَّا يَوْمَ لَا نَخْشَى عَلَيْهِمْ . : فَتَمْعَنُ غَارَةٌ مُتَابِبِينَ

"But on the day, in which we do not fear on their account, we hasten to the attack with our loins girl." بَيِّنٌ

الطرفي a noun sent., in the gen. case, being مضاف إليه to the طرفي, (obj. of time) يَوْمَ .

أَمَّا introducing the apodosis to .

تَمْعَنُ also means, "we go far in."

مُتَابِبِينَ obj. of حال to تَمْعَنُ .

In some copies the 2nd hemistich of line 53 reads فَتَصْبِحُ غَارَةٌ مُتَابِبِينَ = 'we go early in the morning in attacking parties with our loins girl'; while that of line 54 reads فَتَصْبِحُ فِي مَجَالِسٍ مُبِينًا = 'we repair to our assemblies in parties.'

Here غَارَةٌ = مُغِيرَةٌ 'horsemen making inroads.'

Or <sup>مُحَارَبَةً</sup> *muḥārabatan* infin., in the obj. case, being <sup>مَفْعُولٌ لَهُ</sup> *mafʿūlun lahu*, (= in order to defend *our honours*.)

<sup>سَبَبٌ</sup> *sababun* in the obj. case, being pred. after <sup>كُنَّا</sup> *kunna*.  
 51 <sup>وَشَيْبٌ فِي الْحُرُوبِ مَجْرِبِينَ</sup> *wa-shaybun fī al-ḥurūbī majribīn* . . . <sup>بِشَبَابٍ يَرُونَ الْقَتْلَ مَجْدًا</sup> *bi-shabābī yaron al-qatl mājdā*

“By reason of *our* youths, who regard being killed in battle a glory, and *our* old men experienced in wars.”

<sup>بِشَبَابٍ</sup> = with, or by means of, youths. Pl. of <sup>شَابَ</sup> *shāba*.

<sup>يَرُونَ</sup> &c., adj. clause to <sup>شَبَابٍ</sup> *shabāb*.

<sup>الْقَتْلَ</sup> *al-qatl* pass. infin. = being killed.

<sup>مَجْدًا</sup> *mājdā* secondary obj. to <sup>يَرُونَ</sup> *yaron*.

<sup>شَيْبٍ</sup> pl. of <sup>أَشْيَبَ</sup> *ashyaba*, co-ord. to <sup>شَبَابٍ</sup> *shabāb*.

Prose order <sup>وَشَيْبٌ مَجْرِبِينَ فِي الْحُرُوبِ</sup> *wa-shaybun majribīn fī al-ḥurūb*.

52 <sup>حُدَّيَا النَّاسِ كُلِّهِمْ جَمِيعًا</sup> *ḥuddayā n-nāsi kullihim jamīʿā* . . . <sup>مُقَارَعَةً بَيْنَهُمْ مِنْ بَيْنِنَا</sup> *muqāraʿatan baynahum min baynina*

“We are the opposers of all people, fighting or striking their sons to defend our sons.”

<sup>حُدَّيَا</sup> *ḥuddayā*, diminutive of <sup>حَدَوَى</sup> *ḥadawā*, an infin. = <sup>لُحْدَى</sup> *luḥday*, to compete; used as an adj. of common gender; in the nom. case, being pred. to the subj. <sup>نَحْنُ</sup> *nahnu* under. It means, “an adversary,” or “a competitor,” or “the best.”

It may be in the obj. case, being adj. to; or a noun in app. with <sup>مِثْلُ</sup> *mithlu* رهوة in line 50.

<sup>جَمِيعًا</sup> *jamīʿā*, obj. of <sup>حَالٌ</sup> *ḥāl* to <sup>النَّاسِ</sup> *an-nāsi*.

<sup>مُقَارَعَةً</sup> *muqāraʿatan*, obj. of <sup>حَالٌ</sup> *ḥāl* to <sup>نَحْنُ</sup> *nahnu*.

Another reading <sup>مُنَارَعَةً</sup> *munāraʿatan* obj. of <sup>تَمَيُّزٌ</sup> *tamīz* = as regards striking.

<sup>بَيْنَهُمْ</sup> *baynahum* to <sup>مُنَارَعَةٍ</sup> *munāraʿati*.

<sup>مُقَارَعَةً</sup> *muqāraʿatan* also = to cast lots mutually, to exchange; when the line would mean,—“We kill their sons and they kill ours according as the chance favours one or the other party.” Here <sup>مُقَارَعَةً</sup> *muqāraʿatan* in app. with <sup>الْقَتْلَ</sup> *al-qatl* in line 51.



We feared no more from the real swords than if they were sticks.

مُخَارِقِ a diptote, here by a poetic licence used as a triptote (منصرف),

admitting قَتَرِينَ, pred. after كَانَ .

48 كَانُوا يَابِسًا مَنَا وَمِنْهُمْ خَضِبُ بَارِ جَوَانِ ارْطَلِيَا .

“As if our garments and theirs were dyed with the juice of the arguwân or besmeared with it.”

خَضِبُ and طَلِينِ pass., pred. sent. after كَانَ .

ارْجَوَانِ Arabicised from Persian اَرْغَوَانِ, a tree, the fruit and flower of which are a deep red colour.

49 إِذَا مَا عَيَّ بِالْأَسْنَى حَيٌّ فَبَرٍّ . مِنَ الْهَوْلِ الْمَشْبِهِ أَنْ يَكُونَ

“When a tribe is unable to progress by reason of the fear of affairs, which are likely to come to pass,”

الْأَسْنَى = advancing in battle.

Another reading بِالْأَسْنَى = to use their swords.

الْمَشْبِهِ a noun sent., subj. to the participial adj. أَنْ يَكُونَ .

Some take الْمَشْبِهِ = dubious; not known how to be averted.

أَنْ يَكُونَ elliptical for مَخَافَةَ أَنْ يَكُونَ = for fear that it should happen.

50 لَيْسَ بِمَا مِثْلُ رَهْوَةِ ذَاتِ حَدٍّ . مَحَافِظَةً وَكُنَّا الْعَاقِبِينَ

“We make our troops firm as the mountain Rihwat, possessors of dignity, defending our honour, and we take precedence, to the rest of the tribes in time of battle,”

This line is the apolosis to إِذَا مَا in the preceding line.

مِثْلُ, adj. to كَتِيبَةً or خَيْلًا under.

رَهْوَةٌ a mountain in Yaman, proverbial for its size and grandeur.

ذَاتُ حَدٍّ also means, “valorous;” or “fully armed.”

مَحَافِظَةً pres. part. adj. to كَتِيبَةً .

معَد the ancestor of the tribes of Najd, to which Bakr and Taghlib belong.

وَنَحْنُ إِذَا عَمَادُ الْكَبْرِ خَرَتْ . عَلَى الْأَحْقَاضِ نَمْنَعُ مَنْ يَلِينَا 45

"And we, when the tent-poles of the tribe fall upon the furniture of the tents, keep back whoever approaches us *desiring robbery*."

When the tents are struck, we act as baggage-guard.

Another reading عَنْ الْأَحْقَاضِ. The line then means, "when the tent-poles of the tribe fall off the carrying camels, *in consequence of their violent flight*, we *keep firm*, defending those near us."

Here أَحْقَاضُ pl. of حَقَضٌ = furniture of the tent, packed for loading on camels; or the camels carrying them.

Another reading عَلَى الْأَحْقَاضِ. Here إِخْفَاضٌ an infin. = on their hastening to fly.

مَنْ يَلِينَا relative clause, (مَنْ) to يَلِينَا.

1st per. pron., obj. of يَلِينَا.

لَجَدُ رَوْسَهُمْ فِي غَيْرِ بَرٍّ . فَمَا يَدْرُونَ مَاذَا يَتَّقُونَ 46

"We cut off their heads without mercy, so they did not know how they should oppose us."

Another reading لَجَدُ.

لَجَدُ also = for no purposes of sacrificial rites.

Another reading فِي غَيْرِ شَيْءٍ = with no particular aim.

يَتَّقُونَ (خبر); الَّذِي = ذَا (مبتدأ); interr., subj. مَاذَا يَتَّقُونَ بِهِ; (مَلَّة) elliptical for يَتَّقُونَ بِهِ; (prose order being what is that with which they may escape or oppose us?) The whole sent., obj. of يَدْرُونَ.

كَانَ صِرْتُنَا مَنَاوِعُهُمْ . مَخَارِيقُ يَأْتِي لَاعِبِنَا 47

"As though our swords and theirs were sword-sticks in the hands of players."

نَشَقُّ بِهَا رُؤُوسَ الْقَوْمِ شَقًّا . وَنُخَلِّبُ الرِّقَابَ فَيُخَلِّبُنَا 42

"We cleave with them the heads of the people, and we cut their necks, and they are cut."

ها refers to يَدُوسُ (swords) in line 41.

يُخَلِّبُنَا (3rd pers, fem, pl.) from خَلَا = fresh green grass.

مُخَلِّبٌ really cutting with a sickle, اِخْتَلَابٌ

Another reading وَنُخَلِّبُ الرِّقَابَ فَيُخَلِّبُنَا = we make them cut the necks which are cut like fresh grass.

(مفعول مطلق) cognate obj. شَقًّا

وَإِنَّ الضُّغْنَ بَعْدَ الضُّغَنِ يَبْدُو . عَلَيْكَ وَيُخْرِجُ الدَّاءَ إِنَّا 43

"And verily hatred after hatred will disclose itself against you, and will make apparent the concealed disease."

If you cannot stifle your hatred against a person but allow it to increase, it will become known eventually, and lead to retribution.

Some take the address in عَلَيْكَ to be directed to 'Amru bin Hind.

أَنْتَ pred. sent. s. after يَبْدُو and يُخْرِجُ

Another reading يُفَقِّرُ عَلَيْكَ

وَرِثْنَا الْمَجْدَ قَدْ عَامَتْ مَعَد . نَطَاعِنُ دُونَهُ حَتَّى يَبِينَا 44

"We inherited glory, as the tribe of Ma'add knows, and we fight for it with our spears, until it is apparent to the world."

Subj. to يَبِينُ the implied pron. referring to الْمَجْدَ.

دُونَهُ in defending it, i.e., our glory.

Some take يَبِينَا to mean, "it (i.e., glory) leaves them for us." Here عَامَتْ under.

Another reading حَتَّى يَبِينَا = and even our sons do the same. Here بَنِي مَضَاهِي مضاف إليه مضاف إلى being مُسْتَعْنَى; and نَا gen. pron, being pl., in the obj. case,

الناس i.e., the enemy.

ما is دوامية or مصدرية ; ظرفية زمانية .

وَقْتُ تَرَاخِي = مَا تَرَاخِي = during the keeping away.

Another reading غَشِينَا (active) = we encounter *them*. Here the obj. *هم* under.

40 بِسَيْرٍ مِّنْ قَنَا الْخَطِيئِ لَمْ . ذَوَابِلُ أَوْ بِيضٍ يُعْتَلِنَا

“With tawny-coloured flexible *spears* of the Khittyan spears, or with the bright swords which flourish *over them*.”

قَنَا pl. of قَنَاة .

ذَوَابِلُ pl. of ذَابِلٌ , with قَنْحَةٌ without قَنْوِينَ being غير منصرف .

الْخَطِيئِ belonging to خَطٌّ , a place in Yamamah, noted for the manufacture of lances.

يُعْتَلِنُ 3rd pers., fem., pl. an adj. sent. to بِيضٍ .

هم Obj. of يُعْتَلِنُ under.

Another reading يُعْتَلِنُ = which mow.

41 كَأَنَّ جَمَاجِمَ الْبَطَالِ فِيهَا . وَسُوقٌ بِأَلَا مَا عَزِيزَتُمِينَا

“As if the skulls of the warriors in it were camel-loads, thrown down *here and there* on rough, stony ground.”

ها i.e., the battlefield.

وَسُوقٌ pl. of وَسْقٌ , a camel-load.

يُرْتَمِينَ adj. sent. مَوْسُوقًا . 3rd per, fem., pl.

Another reading, نُسَقُّ جَمَاجِمَ الْبَطَالِ فِيهَا وَسُوقًا = we tear the skulls of the brave in it and *their* shins.

نُسَقُّ pl. of نَسَقٌ , obj. of وَسُقٍ .

Another reading نُخَالُ جَمَاجِمَ &c. = you think the skulls of the warriors and *their* shins scatter on the rough grounds.

تُشَنُّوْهُ 1st pers. pron., obj. of تُشَنُّوْهُ .

37 قَرَيْنَاكُمْ فَعَجَلْنَا قَرَاكُمْ . قَبِيلَ الصَّبْحِ مَرْدَاةٌ طَحُونَا

"We treated you hospitably, and we hastened in showing you before dawn the hospitality of a millstone which grinds exceedingly fine."

قَبِيلٌ diminutive of قَبْلٌ obj. of time.

Daybreak or dawn was generally the time for raids among the Arabs.

مَرْدَاةٌ in the obj. case, being in apposition (بَدَل) with قَرَاكُمْ .

Lit., we hastened your hospitality just before dawn, consisting of a millstone.

طَحُونٌ intensive agent from طَحَنَ to grind, of common gender.

38 نَعْمَ أَنَا مَنَا وَنَعْفَ عَنْهُمْ . وَنَحْمِلُ عَنْهُمْ مَا حَمَلُونَا

"We make our favours universal amongst our own people, and we abstain from asking favours from them, and we bear from them or, on their account, what liabilities they ask us to bear."

مَا a relative pron., its rel. clause (صَلَة) being حَمَلُونَا, where هُ is the obj. of حَمَلُونَا under., and نَا being the secondary dative obj.

مَا may also be taken as مَا دَوَامِهِ , or ظَرْفُ زَمَانٍ (=as long as); the line then meaning, "we undertake to pay their blood-mulct as long as, or as often as, they load us with the consequences of their committing homicide."

In some copies the first hemistich reads نَدَا فَعَنْهُمْ الْأَعْدَاءُ قَدَمًا = we have for a long time in the past been repulsing the enemies from them.

قَدَمًا obj. of time (ظَرْفُ الزَّمَانِ).

عَنْهُمْ Lit., away from them, i.e., so as to afford them relief.

39 نَطَاعِنَ مَا تَرَاخَى النَّاسُ عَلَانَا . وَنَضْرِبُ بِالسُّيُوفِ إِذَا غَشَيْنَا

"We fight with spears when the people are far from us, and we strike with the swords when we are attacked by them at close quarters."

شَدَّبَ *Lit.* to lop the branches of a tree, or to strip it of its bark.

قَنَادَة *Lit.* a thorny tree; but here metaphorically (استعارة) used to mean 'an armed man.'

نَا , 1st per. pron. , obj. of يَلِي , a relative clause (صلة) of مَنْ .

34 مَتَى نَنْقُلُ إِلَى قَوْمٍ رَحًا . :. يَكُونُوا فِي الْإِلْقَاءِ لَهَا طَحِينًا

"When the mill of our war is removed towards a tribe, they become as flour to it in meeting."

نَنْقُلُ and يَكُونُوا jussive, being شرط and جزاء respectively.

رَحًا subj. of the pass. verb تَنْقُل .

طَحِينًا pred. after يَكُونُوا .

Obs. التمثيل Allegory in this and the following lines.

35 يَكُونُ نِهَايَا شَرْقِي نُجْد . :. وَلِهَوْتِهَا قَضَاعَةُ أَجْمَعِينَ

"Its meal cloth is spread east of Najd, and its supply of grain is the tribe of Quzá'at, the whole of it."

The site of the battlefield on which they decroyed this tribe was east of Najd.

نُقَالَ the cloth spread out to catch the meal when grinding grain.

لَهْوَةً the handful of grain poured at one time between the mill stones.

شَرْقِي in the obj. case, being pred. after يَكُون . So also قَضَاعَةُ (a dipt.)-

أَجْمَعِينَ in the obj case, being corroborative (تأكيد) adj. to قَضَاعَةُ.

36 نَزَلْتُمْ مِنْزِلَ الْأَضْيَافِ مِنَّا . :. فَاعْجَلْنَا الْفَرَى أَنْ تَشْتَبُوا

"You alighted at our house in the rank of guests, and we hastened our hospitality, fearing you would abuse us, if we delayed."

This line is spoken satirically (التهكم) as will appear from the next.

مَنْزِلَ cognate obj. (مفعول مطلق).

Another reading فَعَجَلْنَا .

مُخَاوَفَةً under. to مضاف اليه a noun sent. أَنْ تَشْتَبُوا

An instance of تَضَمُّنٌ .

قَدْ تَوَجَّهَ &c., and تَحْمِي &c., adj. sent. to سَيْدٌ .

31 تَرَكْنَا الْخَيْلَ مَافِقَهُ عَلَيْهِمْ . مَقْلَدَةً اَعْنَهَا مَقُونًا

“Have we left *our* horses standing round him, with their reins on their necks, standing quietly.”

Another reading مَافِقَهُ = bent.

The line means either, “our horses with our people, stood near him to rob him of the spoils;” or “his horses, when he was killed, remained standing about him unable to help him.”

مَافِقَهُ secondary obj. to تَرَكْنَا .

مَقْلَدَةً and مَقُونًا obj. of حَالٌ .

اَعْنَهَا secondary obj. to the passive participle مَقْلَدَةً .

مَقُونٌ pl. of صَافٍ standing with one hind fetlock bent, a horse standing at ease.

32 وَانْزَلْنَا الْبَيْتَ بِذِي طُلُوحٍ . اِلَى الشَّامَاتِ نَنْفِي الْمَوْعِدِنَا

“We took up our abodes near Zî-Tulooh, while we banished to Shámát those who threatened us.”

Zî-Tulooh, a valley belonging to the tribe of Tha'labah in Yaman.

Shámát, a mountain.

نَنْفِي &c., to جَمَلُهُ حَالِيَةً .

اَلْ in الْمَوْعِدِنَا a rel. pron., the partic. being its relative clause. اَلْ 1st per. pron. in the gen. case, being مضاف اليه to الْمَوْعِدِي, which is stripped of its و on account of اِضَافَةٌ ; اَلَّذِينَ اَوْعَدُونَا :

33 وَقَدَهَرَتْ كِلَابُ الْحَيِّ مَنَا . وَشَدَّ بِمَقَادَةِ مَنْ يَلِينَا

“And the dogs of the tribe whined, *fearing* us, when we stripped of his weapons *the armed warrior*, who approached to fight us.”

Another reading كِلَابُ الْجَنِّ = the dogs of genii-like people.

white, and we bring them back red, when they are satiated with blood;”

أَنْ introduces the following noun. sent. s. in the gen. case by ب; لَنَا subj. and نُصَدِّرُ and نُجَرِّدُ pred.

بَيْضاً and حُمْراً, objs. of حَالٌ to رَايَاتِ and هُنَّ respectively.

تُدْرُونَا an adj. sent. to هُنَّ.

Another instance of تَضَمُّنٌ.

Obs. the Antithesis (المطابقة) between نُجَرِّدُ and نُصَدِّرُ; and المِيقَابَةُ between بَيْضاً and حُمْراً.

29 وَأَيَّامٌ لَنَا فَرَعَوَالٌ . ∴ عَصَيْنَا الْمَلِكَ فِيهَا أَنْ نَدِينَا

“And we inform you of many of the celebrated days of our wars, the history of which is long, wherein we rebelled against the king, *not willing* that we should obey him.”

أَيَّامٌ in the gen. case, by the prep. ب being co-ord. to the noun sent., &co., in the preceding line.

فَرَعَوَالٌ also means “long of fighting.”

عَصَيْنَا &c., adj. sent. to أَيَّامٌ.

الْمَلِكُ syncopated form of الْمَلِكِ.

كِرَاهِيَةً under. مَضَى إِلَيْهِ a noun. sent. أَنْ نَدِينَا

Some take أَنْ نَدِينَا to be elliptical for أَنْ لَا نَدِينَا = that we may not obey.

Another reading فَرَعَوَالٌ وَلَهُمْ.

Some take the و in وَأَيَّامٌ to be وَارِثٌ.

30 وَمِثِدٍ مَعَشَرَ قَد تَوَجَّوْهُ . ∴ بَقِيَ الْمَلِكُ لِحَبِي الْمَحْجَرِ نَا

“And many a chief of a tribe, whom they had crowned with the crown of authority, and who protects those who seek refuge with him;”—

مِثِدٍ either in the obj. case, being الْمَشْتَغَلُ عَنِ الْفِعْلِ بِمُضْمِرَةٍ, the governing verb being تَوَجَّوْهُ in the next line; or in the gen. case by the preps. (ب = و).



عجوزة in the nom. case, being co-ord. to ام سقب. An adj. to شيطاء under.

لم يترك &c., adj. sent. to شيطاء.

شقا subj. of لم يترك.

مستثنى مفرغ; لم يترك obj. of جنينا

25 تذكرت الصبي واشتقت لها. رأيت حولها أصلاً حديثاً

"I remembered *my* youth, and I became desirous *for that* time when I saw her camels being guided *away* in the evening with songs."

حُمُول pl. of حِمْل, a camel especially reserved for the women.

أَصْل pl. of اصل, obj. of time, (ظرف الزمان).

رأيت a pass. sent., secondary obj. to حديث.

Another reading وراجعت الصبا = I reverted to the silliness of youth; or, to amorous dalliance.

26 فاعرضت اليمامة واشمخت. كاسيات بايدي مصلتنا

"Then Yemamah came in sight, and appeared high *above us* like swords in the hands of *their* drawers."

27 اباهند فلا تعجل علينا. وانظرونا فخيرك اليفينا

"Oh, Abâ Hind, do not haste against us, but give us delay and we will inform you of the truth *of our affairs*;"—

ابا in the obj. case, being compound vocative, مضاف ; surname of عمرو بن النضر. The name of his mother as well as that of his daughter was هند.

أنظرونا jussive, being apodosis to the imper. فخير.

Another reading وأمهنا = and respite us.

28 باننا نورد الرايات بيضا. ونصد رهن حمرا قدرونا

"To the effect that verily we take our flags to the *battle-field*

21 وَمَا كَيْفَ يَضِيقُ الْبَابَ عَنْهَا . وَكَشَحَا قَدْ جَنَّتْ بِهِ جَنُونًا

"And she will show you a big hip, for which the door is too narrow; and a waist, at the sight of which I have become mad;"

مَآكِمَةٌ &c., adj. sent. to يَضِيقُ .  
كَشَحَا &c., adj. sent. to قَدْ جَنَّتْ .  
مَفْعُولٌ مُطْلَقٌ cognate obj. جَنُونًا .

22 وَسَارِبَتِي بَلِيطَ أَرِخَامٍ . يَرْنُ خَشَاشٌ حَلِيهَا رَنِينًا

"And two legs, *white* as ivory or marble, the *jingling* of ornaments upon which makes a low noise."

سَارِبَةٌ really a column, pillar, support, hence a leg.  
بَلِيطٌ a kind of coarse marble; a flag-stone; and also ivory.  
خَشَاشٌ = tinkling or rattling.  
سَارِبَتِي &c., adj. sent. to يَرْنُ .  
(مَفْعُولٌ مُطْلَقٌ) cognate obj. رَنِينًا .

23 فَمَا وَجَدْتُ كَوْجِدِي أُمَّ سَقَبٍ . اضْلَلْتُهَ فَرَجَعْتُ الْهَيْنِينَا

"The she-camel, the mother of a male foal, did not grieve with a grief like my grief, when she lost her foal, and she raised an affectionate yearning cry;"

His grief at parting with his beloved was greater than the grief of such a camel.

اضْلَلْتُهَ an adj. sent. to أُمَّ سَقَبٍ; so also the sent. co-ord. to it, viz. فَرَجَعْتُ الْهَيْنِينَا .

هَ in اضْلَلْتُهَ refers to سَقَبٍ .

(مَفْعُولٌ مُطْلَقٌ) كَوْجِدِي a prepos. phrase, qualifying وَجَدْتُ, cog. obj.

24 وَلَا شِطَاءٌ لَمْ يَتْرِكْ شَفَاةً . لَهَا مِنْ تِسْعَةٍ إِلَّا جَنِينًا

"Nor did the middle-aged woman grieve, whose evil fortune did not leave her from her nine children, except buried ones."

عَيْطَلٌ لم تَقْرءَ جَنْبِنَا adj. sent. to عَيْطَلٌ. Lit. = 'who did not conceive a fetus.'

عَيْطَلٌ also means, 'a woman long in the neck and tall.'

In some copies the second hemistich runs thus تَرَبَّعَتِ الْأَجَارِعُ وَالْمَتُونَا  
= who passed the spring, *grazing* in sandy tracts and rugged grounds.

عَيْطَلٌ &c., an adj. sent. to تَرَبَّعَتِ.

19 وَثَدِيًّا مِثْلَ حَقِّ الْعَاجِ رَحْمًا . : حَصَاتَا مِنْ أَكْفِ اللَّائِسِيْنَا

"And *she will show you* a bosom like a bowl of ivory, soft, guarded from the hands of the touchers;"

ثَدِيًّا in the obj. case, co-ord. to ذِرَاعِي.

حَقٌّ pl. of حَقَّةٌ.

20 وَمَنْنِي لَدَنَةً سَمِثَتْ وَطَالَتْ . : رَوَادِفُا نَفْوً بِمَارِلِنَا

"And *she will show you* the waist of *her* supple *body*, which is tall and long, while her buttocks move with difficulty with what adjoins *them*;"

She is big and fat about these parts.

مَنْنِي, a noun of place from مَنَى to bend. Place of bending of the body, hence the 'waist.'

لَدَنَةً adj. to قَامَةً under.

سَمِثَتْ and طَالَتْ adj. sent.s. to قَامَةً.

رَوَادِفُ Past tense, 3rd per., fem., pl.; its subj. the implied pron., referring to مَا; and obj. هَا under., referring to رَوَادِفُ.

نَفْوً in بِمَا for تَعْدِيَّةٌ, to give trans. signification to نَفْوً.

Another reading لَدَنَةً مَنْنِي = the two sides or flanks of, &c.

Another reading رَوَانِفُهَا, the projecting parts of her buttocks.

Another reading يَلِينَا aor. 3rd per., fem., pl.

Here نَا pron., obj. of يَإِي.

حبلا in the obj. case by ممدون .

15\* هُمُ الْإِخْوَانُ إِنْ غَضِبُوا غَضِبْنَا . وَإِنْ نَزَلُوا بِدَارِ رِضَى رَضِينَا

"They are our brothers, and their sympathies are perfectly with us, so that if they are angry we are angry; and if they lodge in a place, pleasing to them, we are pleased with the same."

إخواننا = الإخوان .

ان نزلوا بدار رضى Lit. = if they lodge in a place of friendship.

ان غضبنا and رضىنا apodosis to ان .

16\* وَلَسْنَا فِي مَوَدَّةٍ إِخَانًا . إِلَى الْأَعْدَاءِ بِالْمَعْدِرِينَ

"In befriending our brother, we are far from apologising to their enemies."

i.e., we have no regard for their enemies.

مودة in the obj. case, being the obj. of the infin. إخوان .

لسنا expletively used with the pred. after ب .

17 بَكَ إِذَا دَخَلْتَ عَلَى خَلَاءٍ . وَقَدْ أَمِنْتَ عَيْنَ الْكَاشِحِينَ

"She will show you, when you enter in upon her private, and she is safe from the eyes of her enemies,"

وقد &c., an adv. sent. of حال introduced by واو الحال .

18 ذِرَاعِي عِطْلٍ أَدْمَاءُ بَكْرٍ . هِجَانُ اللَّوْنِ لَمْ تَقْرَعْ جَنْبَانًا

"Two arms as fat and fleshy as those of a long-necked she-camel, white, young, pure white in colour, who has not been pregnant;"

ذِرَاعِي dual, secondary obj. of تُرَبِّكُ in the preceding line.

An instance of التضمن the line 33 and 51 of Poem IV.

عِطْلٍ and بَكْرٍ, and هِجَانُ adj. s. to ناقة under.

أَدْمَاءُ a diptote غير منصرف .

هِجَانُ an adj. of common gender and number.

Or ضَرْبًا and طَعْنًا may be obj. s. of specification تَمَيِّزٌ to كَرِهَةً (=unpleasant), adj. to حرب under. Here يَوْمٌ كَرِهَةٌ &c., would mean, 'of the day of battle unpleasant by reason of striking with swords and piercing with spears.'

An adj. sent. qualifying either يَوْمٌ, or ضَرْبًا وطَعْنًا to which respectively 3 refers.

أَقْرَبُ subj., and الْعُيُونُ (عُيُونُهُمْ) obj. to أَقْرَبُ.

أَقْرَبُ &c. Lit. = Your cousins made their own eyes cool by reason of it, i.e., they were very much gratified by it, when they gained their object.

The prepos. بَ in يَوْمٌ shows relation between يَوْمٌ and نَخْبَرُ in line 9.

12 وَإِنْ غَدًا وَإِنَّ الْيَوْمَ رَهْنٌ . . . وَبَعْدَ غَدٍ بِمَا لَا تَعْلَمِينَ

"For, verily, to-morrow and to-day and the day after to-morrow are pledged to that which you do not know."

One cannot foretell the future.

رَهْنٌ pred. being إِنَّ , after بَعْدَ غَدٍ , and الْيَوْمَ , غَدًا

Prose order, وَإِنَّ الْيَوْمَ وَبَعْدَ غَدٍ رَهْنٌ بِمَا لَا تَعْلَمِينَ .

مَا a rel. pron. in the gen. case, by بَ , its rel. clause being لَا تَعْلَمِينَ and the pron. عَائِدٌ being 3 under.

13\* أَنِّي لَأُبْلَى بِعَاتِبِنِي أَبُوهَا . . . وَأَخَوَتَهَا وَهَمَّ لِي ظَالِمُونَا

"Do the father of Lailá and her brothers reproach me about her, while they treat me unjustly in doing so ?

He means to say that they ought not to reproach him so unjustly.

ا Interrogative particle, حَرْفُ الاسْتِفْهَامِ .

هَمَّ subj., and ظَالِمُونَ pred.

14\* وَلَكِنَّا وَإِيَّاهُمْ مَدَدْنَا . . . لِفَضْلِ قَرَابَةٍ حَبْلًا مَتِينًا

"But we and they extended to each other, for the sake of kindredship, a strong rope of friendship."

لَكِنَّ obj. pron., co-ord. to نَا , in the obj. case by لَكِنَّ .

8      *وَأَنَّا سَوْفَ نَدْرِكُكَ الْيَمَانِيَا . . مُقَدَّرٌ لَّنَا وَ مُقَدَّرٌ*

“And as for us, surely death will overtake us; for it is fated to us, and we are fated to him.”

*لَا* سوف ندرِكُنا &c., pred. sent. after *لَا*.

*مُقَدَّرٌ* obj. of *حَال* referring to *الْيَمَانِيَا*; and *مُقَدَّرٌ* obj. of *حَال* referring to *لَا*.

9      *قَفِي قَبْلَ التَّفَرُّقِ يَا طَعْنَا . . تُخْبِرِي الْيَقِينَ وَ تُخْبِرِينَا*

“Stop a little longer before going, Oh you, who are travelling in the howdah, that we may inform you of the truth, and you may inform us.”

*قَبْلَ* in the obj. case, being obj. of time.

✓ *طَعْنَا* in the obj. case, being an undefined vocative noun, (منادى نكرة); or apocopated form of *طَعْنِيَّة*.

*تُخْبِرِي* and *تُخْبِرِينَا* jussive, being apodosis to the imperative *قَفِي*.

*لَا* 1st per. pron., pl., obj. of *تُخْبِرِي*.

This line is an instance of *التصرع* Vide line 19 of poem I.

10      *قَفِي نَسْأَلُكَ هَلْ أَحْدَثْتَ صَرْعًا . . لَوْ شَكَ الْبَيْنِ أَمْ خَنَتْ الْأَمِينَا*

“Stop, that we may ask you, whether you cut off communication with us to hasten separation, or whether you deceived the trusted one who never deceived you.”

*نَسْأَلُكَ* jussive, being apodosis to the imper. *قَفِي*.

11      *بَيِّدْ كَرِيمَهُ ضَرْبًا وَ طَعْنًا . . أَقْرَبَ مَوَالِيكَ الْعَيُونَا*

“We may tell you of the day of battle, when we were striking such a blow and piercing, that your cousins became glad by reason of it.”

*طَعْنًا* and *ضَرْبًا* in the obj. case, being cognate obj. (مفعول مطلق) to *بَيِّدْ* *كَرِيمَهُ* *ضَرْبًا* *و* *طَعْنًا* under. Prose order being *بَيِّدْ* *طَعْنًا* *و* *ضَرْبًا* *كَرِيمَهُ* *و* *طَعْنًا*.

Prose order نَرَى اللَّحْزَ الشَّيْخَ مُهَيَّنًا لِمَالِهِ فِيهَا إِذَا أَمَرْتُ عَلَيْهِ .

صَبَّيْتُ الْكَاسَ عَنْ أَمِّ عَمْرٍو . : . وَكَانَ الْكَاسُ مُجْرَاهَا الْيَمِينَا 5

"You turned aside the cup from us, Oh Umma 'Amru, while the circulation of the cup was from the right hand."

وَأَوَّالِ الْحَالِ &c., an adv. sent. of حال introduced by وَكَانَ .

أَمِّ عَمْرٍو in the obj. case, being منادى مضافى , vocative compound.

كَانَ = circulation, an infin. in apposition with الْكَاسُ . Here كَانُ is فعل تام ; ظرف المكان in the obj. case, being فعل تام ;

Or مَجْرَى = place of circulation, or proper way for circulating the cup. In the nom. case, being in appos. ( بدل الاشتغال ) with الْكَاسُ ; الْيَمِينَا in the obj. case, being pred. خبر after كَانَ . The latter part then = while the proper way for circulating the cup was the right.

وَمَا شَرَّ الثَّلَاثَةِ أَمِّ عَمْرٍو . : . بِصَاحِبِكِ الَّذِي لَا تُعْجِبُنِي 6

"Oh Umma 'Amru, your friend, to whom you do not give to drink, is not the worst of the three."

عَا expletive used with the pred. after مَا .

By صَاحِبِ he means himself.

الَّذِي (مَلَم) to لَمْ تُعْجِبُنِي 2nd pers., fem., sing.; a relative clause, connecting pron. عَا under. § in the obj. case.

وَكَأْسٍ قَدْ شَرِبْتُ بِبَعْلَبَكِ . : . وَآخَرَى فِي دِمَشْقٍ وَ قَاصِرِينَا 7

"And many a cup of this wine have I drunk in Ba'laback, and another in Damascus and Caesarea."

وَ (=ب) in the gen. case by وَ .

و apodosis to قَدْ شَرِبْتُ , its obj. § under.

بَعْلَبَكِ a dipt., غير منصرف on account of تركيب and علمية , but here used as منصرف , admitting تنوين , by a poetic license.

آخَرَى in the obj. case by شَرِبْتُ under.

دِمَشْقٍ and قَاصِرِينَا غير منصرف on account of عجمة and

و goes with فحّة. Some take الأندريين to be a syncope and lightened form of الأندريين = people of Andaroon.

Here and in the following line the address is to his sweetheart أم عمرو and so the pron. s and the imper. s are of the 2nd pers, sing.

2 مَشْعُوعَةً كَانَ الْخَمُّ فِيهَا . إِذَا مَا الْمَاءُ خَالَطَهَا سَخِينَا

“Wine mixed with water—of a colour as if the saffron was in it—when the water mixes with it and we drink it we become generous.”

مَشْعُوعَةً in the obj. case, being حال; or in the nom. case, being pred. to هي, i.e., خمر (wine), مبتدأ.

الْخَمُّ in the obj. case, being subj. after كَانَ and فِيهَا the pred.

إِذَا مَا apodosis to سَخِينَا.

Some explain it as an adj (=warm), in the obj. case, being حال to الْمَاءُ

According to this interpretation, the sent. كَانَ الْخَمُّ فِيهَا would be the apodosis to إِذَا مَا.

Another reading سَخِينَا (=fall).

3 نَجُورُ بِذِي الْإِبَانَةِ عَنْ هَوَاةٍ . إِذَا مَا أَذَقَهَا حَتَّى يَأِينَا

“It leads the one, who has want, away from his desire when he tastes it, until he becomes softened *as to his desire*.”

إِذَا مَا apodosis to نَجُورُ.

بِ gives a trans. signification to نَجُورُ.

حَتَّى يَأِينَا may also mean, “Until he becomes soft in temper and agreeable to others,” or “He forgets his sorrow.”

حَتَّى by منصوب.

4 تَرَى اللَّحْزَ الثَّجِيبَ إِذَا أَمَرْتُ . عَلَيْهِ لِمَالِهِ فِيهَا سَخِينَا

“You see the miserly avaricious one, when the cure is passed round to him, despise his property for it.”

تَرَى secondary obj to سَخِينَا.



(iii) نُفَس , the combination of عَصَب and كَف , (the suppression of the seventh letter,) by which مفاعِلتن becomes مفاعيلٌ . It is bad, as it interrupts the harmony of the metre.

Example of scansion:—

أَلَا هَبِّي	بَصْحَنكِ فَا	جِينَا	وَلَا تَبْقِي	خَمُورًا لَّا نَدْرِينَا
مفاعيلن	مفاعِلتن	فعولن	مفاعيلن	مفاعيلن
معصوب	سالم	مقطوف	معصوب	مقطوف

The قافيه is مُطْلَقه of the class of المتواتر , which consists of one مَنَحَرِي letter after a quiescent one. The poem is called نوليه from its رُوي being ن , whose مَجْرِي is فَتحة , with ا for the صلة .

It is, besides, مُرَدَف by ي or و , preceding ن , the رُوي . The حَذو , or the حركه of the letter preceding the رَدَف , is either كسرة or ضمه , according as the latter is ي or و respectively.

This metre is extensively used by epic writers and others, both in long poems and short pieces.

1      أَلَا هَبِّي بِصْحَنِكِ فَا جِينَا      .      وَلَا تَبْقِي خَمُورًا لَّا نَدْرِينَا

“Now, then, *Oh cup-bearer*, awake, and give us our morning draught from your goblet, and do not keep the wines of Andaroon.”

Prose order, أَلَا هَبِّي فَا جِينَا بِصْحَنِكِ .

ا 1st pers. pron., pl., in the obj. case by مَبْكِي

ف for تَعْقِيب , indicating a subsequent action.

Andaroon is the name of a small town in Syria where a description of wine was made.

By an analogy in form, the word is here treated as a plural noun الجمع ا with the suffix ون , and so the gen. case is marked by ي and the

# القصيدۃ الخامسة

## THE FIFTH POEM.

Ascribed to 'Amru-bin-Kulthoom, who was one of the poets of the days of Paganism, and a chieftain of the tribe of Taghlib. He is said to have recited this poem extemporarily in the presence of the King, 'Amru, son of Hind or Munzir, on the occasion of his bringing about peace between the two tribes of Bakr and Taghlib, who were on the point of renewing their war.

The poem is said to be a long one, containing about 1,000 lines, the poet having added a good deal subsequently; but the present portion is the only fragment of it now extant. The poem contains a lively description of the chivalrous deeds of the tribe of Taghlib and their glories.

The metre of this poem is the first kind of الرافع (or الضرب الاول من العروض الاولى من الوافر).

It consists of مفاعلتن six times, the 3rd and the 6th being مقطري, or affected with the علة, called قطف (=plucking), which omits the last chord ون, and makes the preceding ل quiescent; مفاعلتن which makes it dwindle into فعولن. It runs thus:—

مفاعلتن مفاعلتن فعولن. ∴ مفاعلتن مفاعلتن فعولن

مفاعلتن is subject to the following زحاف:—

(i) عصب, or the making of the fifth letter quiescent, which turns مفاعلتن into مفاعيلن. It occurs freely.

(ii) عقل, or the suppression of the fifth letter ل, by which مفاعلتن becomes مفاعِلن. It is allowed, but is of rare occurrence.

مخافة ان يبتلى حاسد also = taking care not to give the envier any chance for creating mutual hostility among the members, and thus preventing them from assisting one another.

So also the sent. ان يلوم &c.

Another reading is ان تنبط حاسد = if an envier were to criticise their character, or to know their circumstances.

Another reading is او ان يلوم مع العدي لوامها = or that their reproachers reproach them along with the enemies.



فَهُمُ السَّعَاةُ إِذَا الْعَشِيرَةُ أَفْطَعَتْ . وَهُمْ فَوَارِسُهَا وَهُمْ حَكَمُهَا 87

"And when the tribe is in distress, they are the endeavourers in protecting it, and they are the horse-men of it, and the rulers."

An example of the figure التعداد Enumeration.

العشيرة subj. (مبتدأ), and أَفْطَعَتْ its pred.

السَّعَاةُ هم فوارسها; هم حكامها co-ordinate sentences, apodosis  
إذا to.

وَهُمْ رِيْعٌ لِّلْمَجَاوِرِ فِيهِمْ . وَالْمَرْمَلَاتُ إِذَا تَطَاوَلَتْ عَامَّتُهَا 88

"And they are as the spring to their neighbour, and to the widows, when their year of waiting becomes long."

In the old days a widow had to wait a year after the death of her husband before she was allowed to re-marry. The line means that they were as generous to the stranger and afflicted, as the spring with its showers is to the land.

Some interpret the second hemistich to mean, "and the women, destitute of provisions, when their year grows long, on account of distress and famine."

المجاور co-ord. to المرملات.

وَهُمُ الْعَشِيرَةُ اَنْ يَبْطِئَ حَاسِدٌ . اَوْ اَنْ يَبْذُلَ مَعَ الْعَدُوِّ لِيَاْمُهَا 89

"And they are the foremost of the tribe in battle, taking care lest the one jealous of the tribe should delay his help, or that the mean ones amongst them should incline towards the enemy."

That is they encourage the others by their bravery.

Here رَوْصَاءُ (= chiefs), or مُصَلِّحُونَ (= the managers of the affairs,) or the like, is under, which is مضاف giving its place and its case to its مضاف اليه, العشيرة.

Some interpret it to mean, "They form but one compact tribe by their unanimity and mutual help;" or "They alone are the tribe, being the principal, important and significant members of it."

اَنْ يَبْطِئَ a noun sent, being مضاف اليه to مُخَافَةً (= for fear lest,) under.

verily, He *who* has divided the qualities amongst us, is the Great knower of them."

He dispensed to each of us such qualities as He knew were best suited to him.

The Great knower is of course God.

قسم a relat. pron. in the gen. case by ب; the rel. clause being قسم المالك the عائد, or conjunc. pron. & under., obj. of قسم.

علم an intensive agent from علم to know.

Another reading قسم المعاش = dispensed the ways of living.

Here the address is directed to his enemies and enviers.

ها in علامها refers to الخلائق.

85 وَإِذَا الْأَمَانَةُ قَسِمَتْ فِي مَعْشَرٍ .: أَوْفَى بِأَوْفَرِ حِظْنَا قَسَمُهَا

"And when Rectitude was divided amongst *the people* of a tribe, the great Divider of it fulfilled to us with more than our share."

أَوْفَى &c., apodosis to إِذَا.

قَسَمَ intensive of قَسَمَ, God.

أَوْفَى = gave in full.

Obs. the use of ب expletively in an affirmative clause.

أَوْفَرِ حِظْنَا = the fullest of our share.

Another reading بأفضل حظنا = with the best of our share.

86 فَبْنَىٰ لَنَا بَيْتًا رَفِيعًا سَمَكًا .: فَسَبَا إِلَيْهِ كَهْلُهَا وَغُلَامُهَا

"So, He built for us a fabric of *glory*, high as to its roof, and the full grown of *our tribe* and the young ascended to it."

They are all honorable alike.

سَمَكًا an adj. phrase, to بَيْتًا; to which & refers.

سَمَكًا in the nom. case, being subj. to the adj. رَفِيعًا.

سَمَكًا also = its height, its altitude.

ها refers to العشيرة.

الناس على دين ملوكهم. The people are according to the religion of their king, i.e., the king sets the fashion.

من معشر a prepos. phrase pred. (خير) to subj. هو (مبتدأ) under.

سنت لهم or = instituted for them, or prescribed them good usages. The Arabs had no regular code of laws.

معشرهم, an adj. sent. to سنت لهم اباؤهم.

امام one from whom people take an example.

المثل, (General Maxim). &c., ولكل قوم

لكل قوم. سنة and امامها subj. to the pred.

82 ان يفزعوا تلقى المغافر عندهم . والسن تلمع كالقواكب لامها

"If they are caused to fear, the helmets will be found on them, and the rings will glitter like stars on their coats of mail."

In the fearful times, that is, in the times of war, they prepare for battle and not for flight.

فزعوا and تلقى Passive Jussive, being جزء and شرط respectively.

Another reading يفزعوا (act.), they get alarmed.

Another reading تلقى المغافر والسن (act.), you see helmets and rings.

السن an adj. sent. to تلمع كالقواكب لامها.

السن also pl. of سنان blades of lances.

لام pl. of لامة .

83 لا يبطعون ولا تبور فعالهم . بل لا تذل مع الهوى احلامها

"They are not tarnished as to their honour, and their actions do not perish; moreover, their minds do not incline along with lust."

Another reading لا تذل since, &c.

84 فاقنع بما قسم المليك فانها . قسم الخلائق بيننا علامها

"So, be content with what God has divided amongst us, for,

•  
وَمُقَسِّمٌ In the nom. case, being co-ord. to لَزَاز in the preceding line.  
So also مَعْدُومٌ.

يُعْطِي &c. an adj. sent. to مُقَسِّمٌ.

مَعْدُومٌ = One who rules his people unopposed and treats them as he wills. So also مَعْتَمِرٌ another reading.

Some take the second line to mean:—"One who resents their rights, if encroached upon, and one who sacrifices his happiness to theirs."

Here هَضَامٌ = who voluntarily forfeits his own dues for the benefit of others.

فَضْلًا وَذُكْرًا يَعِينُ عَلَى النَّدَى . : مَسِيحٌ كَسُوبٌ رَغَائِبٍ فَنَامَهَا 80

"Owing to *his* pre-eminence; and one possessed of generosity, who helps others in *their* benevolence, a liberal one, obtaining the sought-for things, and taking them by force from the enemies."

فَضْلًا in the obj. case, being تَمَيِّزٌ, or مَفْعُولٌ لَهُ, to يُعْطِي in the preceding line. An instance of التَّضْمِينِ Vide line 53.

Or it may go with يَفْعَلُ ذَلِكَ (= *he does all that*), under.

فَضْلًا also = تَفَضُّلاً as an obligation, or as conferring a bounty.

ذُكْرًا In the nom. case, being co-ord. to لَزَاز.

ذُكْرًا يَعِينُ عَلَى النَّدَى adj. sent. to ذُكْرًا.

Another reading عَلَى الْعَلِيِّ = in attaining greatness;

Or عَلَى النَّقَى in doing the pious deed.

ذُكْرًا and مَسِيحٌ intens. adj. s. to ذُكْرًا.

رَغَائِبٍ a diptote, here used as a triptote admitting تَوْنِينَ by a poetic license.

فَنَامٌ Intensive agent from غَنِمَ, to obtain spoil.

Lines 78-80, an instance of التَّقْسِيمِ .

مِنْ مَعْشَرٍ سَمِعَتْ لَهُمْ آبَاؤُهُمْ . : وَ لِكُلِّ قَوْمٍ مَنَّةٌ وَإِمَامٌ 81

"*He* is from a tribe, whose fathers framed for them a good code of laws, and every tribe has a code of laws and a leader."

Some take it to mean, "The poor sit like crows round the platters." Here the subj. is the implied pron. referring to **اَيْتَام** at the end of the line.

**اِذَا الرِّيحُ نَفَا وَصَتْ** = "when the wind blew adversely from opposite directions." The Arabs constantly use this or a similar expression to denote times of famine.

**حُكَّجَا** pl. of **خَلِيج** = a gulf; here, large dishes like gulfs. Obj. of **يُكَلَّلُونَ**.

**نُؤْمَةً** (an adj. sent. to **خَلِيجَا**) = which are placed extended; or are filled afresh as soon as emptied.

**شَوَارِعَا اَيْتَامَهَا** an adj. phrase to **خَلِيجَا**, or **حَال**.

**شَوَارِعَا** pl. of **شَارِع**, a diptote, **فَعِيرٌ مَنْصَرَفٌ**, here used as **مَنْصَرَفٌ**, admitting by **تَنْوِين** by a poetic license.

**شَوَارِعَا** subj. to the partic. adj. **اَيْتَامَهَا**.

78 **اِنَّا اِذَا التَّقْتِ الْمَجَامِعُ لَمْ يَزَلْ . مَبْلِزًا زُ عَظِيمَةً جَشَامَهَا**

"Verily we, when the assemblies of the tribes meet together, are such, that there is always chosen from us, a strong-willed man in a great matter, one who takes great trouble in carrying it out;"

That is, the leader of the tribes is always selected from our tribe.

**اِنَّا** syncopated form of **اِننَا**; where **اِن** is the subj. after **اِن**, the pred., being the whole sent **لَمْ يَزَلْ** &c.

Another reading **كُنَّا اِذَا التَّقْتِ الْمَجَامِعُ** = we used to be such that, &c.,

**فَعَل تَام** here used as a complete verb **لَمْ يَزَلْ**.

79 **وَمَقْسِمٌ يَعْطِي الْعَشِيرَةَ حَقَّهَا . وَمُعْذِرٌ لِحَقِّقِهَا مَضَامَهَا**

"A divider of the spoil, who gives the tribe their due, a controlling ruler and a confiscator of their rights,

He acts with either justice or tyranny, whichever pleases him.

**فَضَامٌ** = who gives some and denies others as he will.



قَالَيْفَ وَالْجَارُ الْجَنِيبُ كَأَنَّمَا هُيَاطُ تَبَالَةً مَغْصِبًا أَهْضَا مُهَا 75

"Then the guest and the stranger were as though they had descended upon Tabālāh, fertile as to its valleys."

الضعيف and الجار subj. (مبتدأ), the pred. (خبر) being the whole following sentence كَانَمَا &c.

تَبَالَةً a diptote, غير منصرف for مَلْعَبَةٌ and قَانَيْت. A valley in Yaman, a place proverbial for its fertility and abundance of herbage.

أَهْضَا مُهَا a partic. adj. phrase of تَبَالَةً to حال; الضعيف subj. to the partic. مَغْصِبًا, (in the obj. case being حال).

قَائِي إِلَى الْأَطْنَابِ كُلِّ رَزِيَّةٍ . مِثْلُ الْبَلِيَّةِ قَالِسٍ أَهْدَا مُهَا 76

"Every poor one, scanty as to her clothes, takes refuge near the ropes of my tent, helpless of procuring subsistence as the starved camel, with her tattered clothes floating high in the air."

الْأَطْنَابِ pl. of طَنْبٌ, cords of a tent.

رَزِيَّةٌ is really a thin camel, but is used here apparently to denote any miserable being.

An allusion to التلميح بِلِيَّةٍ, the camel which the Arabs in ancient times tied to the grave of its owner after his death. This camel was given no food or water, but was left to perish; the idea being that on the day of resurrection the man would be able to ride, and not compelled to go on foot.

أَهْدَا مُهَا in the nom. case, رَزِيَّةٍ partic. adj. phrase to قَالِسٍ being subj. to the partic. أَهْضَا.

وَيَكْمُلُونَ إِذَا الْرياحُ تَنَاحَتْ . حُلْجًا نَهْدَ شَوَارِعِهَا 77

"They, (i.e., my tribe,) heap up the wooden platters with food, when the winds blow adversely in winter, causing famine, and the orphans and the destitute come to partake of them."

The poet seems to mean, that the generosity of his tribe is well known amongst the people, so that the poor come to them for help in troublous times.

يَكْمُلُونَ lit. = they crown; heap up; or fill up.

The camel of course was divided among the poor and the needy after being killed. In this and the following lines, the poet is boasting of his generosity and hospitality.

مغالق (pl. of مغلق, ) winning arrows, which make the object played for a forfeit to the player. A diptote غير منصرف being منتهى الجهد, but here used as منصرف, admitting كسرة and تنوين by a poetic license.

جزور In the gen. case, governed by the prep. و (= زب).

أيسار pl. of يُوس or يأسر one who strikes with a gambling arrow, & gambler.

مغالبه اقسامه partic. phrase, qualifying مغالق.

مغالبه in the nom. case, being subj. to the partic. اقسامه.

دعوت & spodosis to و (= ربّ).

74 ادعوبهن لعاقراو مطلق . . بذلت لجيران الجديع لهماها

"I call my friends for killing by these arrows the barren she-camel, or the one with young, the flesh of which is expended amongst my neighbours the whole of them."

The gambling arrow is not to be considered as the instrument by which the camel is killed, as these arrows are pointless. The gambling arrows were used as lots, by the drawing of which the particular camel to be killed was selected. Here the camel is charitably offered by the poet from his own property.

ادعو & , adj. sent. to مغالق . So also بذلت &.

The pronoun هن refers to مغالق in the preceding line.

Some interpret لعاقراو مطلق to mean, "for the sake of (i.e. for feeding) a barren woman, having no children to support her, or one with children." مطلق and عاقر masculine in form, though used for females, there being no males of the quality.

الجديع adj. to الهي under.

Another reading لجيران الشتاء = for the neighbours of winter, or لجيران العشاء = for the neighbours of the night, i.e. for the neighbours who suffer from want in winter, or at night.

(3) *خُطَّة* = a dubious affair, which different tribes assemble to consider gravely, hopeful of a satisfactory settlement, and afraid of failure.

(4) *أَرْض* = land, where foreigners and travellers meet, hopeful of gains and afraid of disappointment in their ventures.

The second hemistich an example of *المقابلة*.

غلب تشذر بالذحول كانها . جن البدي رواسيا اقدامها 71

“—*These strangers*, being bold men, threatening one another with revenge, as if they were the genii of Bady, whose feet were firm *in battle or in disputes*,”

غلب pl. of اُغلب, thick-necked, an epithet applied to lions; hence it comes to mean brave. In the nom. case, being pred. to the subj. هم under.

تشذر &c., adj. sent. to غلب.

تشذر syncopated form of تشذر.

رواسيا in the obj. case, being adj. phrase to غلب. اقدامها to حال. It is غيرمنصوب, but here used as منصوب, admitting توبين by a poetic license. اقدامها in the nom. case, being subj. to رواسيا.

انكرت باطاهيا وبرت بحقها . عندي ولم يقهر علي كرامها 72

“I denied the wrong, *existing* there, and I acknowledged that which, in my opinion, was right; while the noble ones of that *assembly* did not glory over me.”

و اووالحال is ولم يقهر in و

Obs. المطا بق. Antithesis.

انكرت &c., a sent. apodosis to و (رب =), in line 70. Another instances of تضمين. *vide* lines 53-54.

وجزور ايسار دعوت لحقها . بمغالي متشابه اجسامها 73

“And many a sho camel *fit for* gambling, I called *my companions* for the killing of her, with gambling arrows resembling one another in shape.”

تَرْقَى وَتَطْعَنُ فِي الْعِنَانِ وَتَنْتَحِي . . . وَرَدَ الْجَمَاعَةُ إِذَا جَدَّ حَمَاهُهَا 69

"She raises her head, and she pulls against the rein and turns to either side, as the flight of a pigeon to water, when the pigeons of its flock urge on."

جَمَاعَةٌ sing. and حَمَاهُ a collective noun.

تَرْقَى &c., adv. sent. (جَمَلَةٌ حَالِيَةٌ) to the preceding line.

وَرَدَ infin. in the obj. case, being مَعْمُولٌ مَطْلُوعٌ.

إِذَا obj. of time ظرفٌ, in the combination of إِضَافَةٌ with the following sent.

تَنْتَحِي also = تَعْتَمِدُ = dashes forth, darts forward. . . .

Obs. الترتيب Climax.

وَكَثِيرَةٌ غَرَبَوا هَاجِرَةً . . . تَرْجَى نَوَافِلَهَا وَخَشَى ذُلَّهَا 70

"And many a house with many strangers in it, unknown to one another, the gifts of the owner of which were hoped for, and his reproach was feared,"

The poet is now referring to a visit he paid to Nu'mán-ibn-Abmunzir, an Arab chief, and of a dispute which he had there with Rabī' bin-Zuhayr, who tried to expel Banū Ja'far, the people of Labeed from the court of Nu'mán.

كَثِيرَةٌ adj. to دَارٌ (under.); in the gen. case, governed by the prep. هَاجَرُوا; so also هَاجِرَةٌ.

كَثِيرَةٌ pl. of غَرِبٌ, in the nom. case, being subj. to the adj. كَثِيرَةٌ.

وَخَشَى ذُلَّهَا and تَرْجَى نَوَافِلَهَا adj. sent.s. to دَارٌ.

Here the omission of the noun qualified by the adj. كَثِيرَةٌ, without any adequate context to determine it, subjects it to different interpretations, and the commentators offer the following ones:—

(1) دَارٌ = house, i.e. the court of Nu'mán, where people of all kinds resided, unknown to one another, (or not certain of their fate in the court), hopeful of his gifts and afraid of the disgrace of returning disappointed.

(2) حَرْبٌ = war with a dubious result where strangers meet, all expecting to gain victory and spoil, and afraid of defeat.

كانى i.e., night, for it conceals all things from view.

عورات = places exposed to danger.

66 اسهلت وانتصبت كجذع منيفة .: جوداء تحصدونها جرامها

"I descended to the plain, and she, (*my horse*), stood firm, like the trunk of a high *palm tree*, bare of branches, whose date-gatherers stop short of *gathering the dates*."

أسهلت apodosis to إذا in the preceding line.

منيفة adj. to نخلة under; so also جرداء, read with فصحى, being غير منفردة on account of مدودة.

نخلة &c., adj. sent. to تحصر.

جرام pl. of جارم; or جرام intensive form of حارم.

67 رفعتها طرد النعام ورفقه .: حتى إذا سخيت وخف عظامها

"I caused her to gallop, *like* the galloping of the ostrich, and above that *in speed*, until when she became warm, and her bones became active,"

i.e., when she had got rid of her stiffness.

رفعت intensive of رفعت.

طرد مفعول مطلق being طرد infin. in the obj. case.

ورفقه in the obj. case, being obj. of measure (ظرف); or co-ord. to طرد.

Another reading وشك = and like saying it, also مفعول مطلق.

Another reading خف عظامها = her bones got dry of perspiration.

68 قلت رحالها واسفل نحرها .: وابتك من زبد الكميم جزأها

"Her saddle shifted, and her neck poured down *sweat* and wetted her girth with the foam of the hot *sweat*."

رحالة, a saddle made of sheep skin without wood.

قلت &c., apodosis to إذا in the preceding line.

bears my weapons, whose bridle, when I set out in the morning, is my shoulder belt."

He carries the bridle about with him, that he may be ready to bridle his horse at the shortest notice.

(جملة حالیه) adv. sent. فحمل شكتي.

فطرط = a swift horse that outstrips others.

وشاحي لجامها an adj. sent to فطرط.

وشاحي subj., and لجامها pred.

ل in لبق for emphasis.

64 فَعَلَوْتُ مُرْتَقِبًا عَلَى ذِي هَبْوَةٍ .: حَرَجَ إِلَى أَعْلَاهُ قَنَاقِمَهَا

"Then I ascended *as a scout* to a watch place on a dusty hill, narrow *as to its summit*, the dust of which was *near* the standards *of the enemy*."

مُرْتَقِبًا = a place of reconnoitring; a locative noun (اسم الطريق) in the obj. case by علوت.

Another reading مُرْتَقِبًا = reconnoitring; or مُرْتَقِبًا = going up. In the obj. case, being حال.

Another reading مَرِهُوَةٌ = to a place regarded with fear; (adj. to كَهْمَةٌ vud.).

ذِي هَبْوَةٍ adj. to جِدَلٍ or بَلٍ under.

أَعْلَاهُ قَنَاقِمَهَا adj. sent. to هَبْوَةٍ, or مَرِهُوَةٍ.

أَعْلَاهُ قَنَاقِمَهَا subj., and أَعْلَاهُ قَنَاقِمَهَا pred.

65 حَتَّىٰ إِذَا الْغَتَّ يَدَا فِي كَافِرٍ .: وَاجْتَعَلَ عَوْرَاتِ النُّجُومِ غُلَامَهَا

"Until when the sun plunged his hand into overspreading night, and darkness concealed the weak places on the frontiers,"

الغَتَّ subj. to الشمس under.

الغَتَّ يَدَا فِي كَافِرٍ an idiom = put his hand in, undertook, began. So also the

phrase, وَضَعَ يَدَهُ فِي.

مَوْنَرُ . ثَأْنَاهُ إِبْهَامَهَا .

ثَأْنٌ (= *adjusts, handles gently*.) nomist of the 8th conj. (افْتَعَال) from آل for أُول .

Another reading ثَأْنِي لَهْ إِبْهَامَهَا = to which her thumb returns *after straining*. ثَأْنِي synepated form of ثَأْنِي (from أَوِي) = betakes itself to.

61 بَادَرْتُ حَاجَتَهَا الدَّجَاجَ بِسَكْرَةٍ . لَأَعْلَ مِنْهَا حِينَ مَبِّ نِيَامَهَا

"I hastened in the early morning *before the crowing* of the cock, to *relieve my* want for it, (i.e., *wine*), that I might take a second draught from it, when the sleepers awoke."

بَادَرْتُ &c., also means, "anticipated the cock with my want for it at the dawn."

بَادَرْتُ second obj, and الدَّجَاجَ first obj. to بَادَرْتُ .

أَعْلَ aor. governed with فَتَحَمُ by ل (for purpose).

Another reading لَأَعْلَ = that I may be given to drink.

حِينَ a noun, indeclinable with فَتَحَمُ , being مضاف to the past sent. following. *Vide* line 4, Poem I.

Another reading وَقْتُ أَنْ يَهْبَ أَنْ يَهْبَ elliptical for وَقْتُ أَنْ يَهْبَ at the time of the waking of.

نِيَامَ pl. of نَامَ .

62 وَفَدَاةَ رِيحٍ قَدْ وَزَعَتْ رُقْرَةً . قَدْ اصْبَحَتْ بِيَدِ الشَّالِ زَمَامَهَا

"And many a morning of wind and coldness, the reins of which have been placed in the hands of the north wind, have I prevented its evils by dividing provisions amongst the poor."

فَدَاةَ In the gen. case by وَ (= وَ).

رُقْرَةً, In the gen. case, being co-ordl. to رِيحٍ .

وَزَعَتْ &c, apodosis to وَ = وَ .

Obj. of وَزَعَتْ is عَادِيهَا (= *its evil*.) under.

قَدْ اصْبَحَتْ &c. adj. sent. to فَدَاةَ .

63 وَلَفْدَحَمِيَّتِ الْكَبِيَّ تَحْمِلُ شِكِّي . فَرَطٌ وَسَاحِي إِذْ غَدَرْتُ لِجَامِهَا

"And verily I have defended my tribe; while a swift horse

Another instance of الالتفات. Here the poet abruptly turns to addressing Nawār, of whom he spoke in the third person in the preceding lines.

58 قَدَبْتُ سَاعِرَهَا وَغَايَةَ تَاجِرٍ . وَاقَيْتُ إِذْ رَفَعْتُ وَعَزَمَدَا عَهَا

"I passed them conversing *with my companions* and many a sign of the wine seller I went to, when it was raised and the wine had become high in price."

قَدَبْتُ سَاعِرَهَا pred. sent. to كم in the preceding line.

سَاعِر in the obj. case, being pred. after بَت .

غَايَةَ in the gen. case, by وَ (رب = many a). It is a sort of flag hung outside taverns, much the same as an inn sign in England. The flag is taken down when all the wine is sold.

واقيت ها , its obj. under.

Subj. رَفَعْتُ the implied pron. referring to غَايَةَ .

59 أَغْلِي السِّبَاءَ بِكُلِّ أَدَكْنٍ عَاتِيٍّ . أَوْ جَوْنَةً قَدَحْتُ وَضَخْتُ خَنَامَهَا

"I make the purchasing of wine expensive by *buying* every leathern bottle of old wine; or leather-covered flagon, the contents of which have been poured into glasses, and the seal broken."

أَدَكْنٍ a diptote, غير منصوب, adj. to زَقَّ (wine-skin) under.

جَوْنَةً a wine-jar, smeared with pitch, co-ord. to أَدَكْنٍ .

قَدَحْتُ and وَضَخْتُ خَنَامَهَا adj. sent. s to جَوْنَةً . These sentences are reversed in order by the necessity of rhyme and metre.

60 وَصَبَّوحٌ صَافِيَةٌ وَجَذْبٌ كَرِيمَةٌ . بِمَوْتَرٍ نَزَّالٍ إِبَاعِيَا

"And many a morning draught of pure wine have I taken, and many a time has happened the taking of the singing girl her stringed instrument, which her thumb managos skilfully."

و = ر ب .

صَافِيَةٌ adj. to خَمِيرٍ under.

مَوْتَرٍ = stringed, adj. to عَوْدٍ under.



56 تَرَايَ امْكِنَةً اِذَا لَمْ اَرْضَهَا . : اَوْ يَرْتَبِطُ بَعْضُ النُّفُوسِ حَبَاثَتُهَا

"I am a leaver of places, when I do not like them, unless its fate, (i.e., *the fate of my soul*,) binds my soul *there*."

That is, he never stays in a place, which he does not like, but it may happen that he will die before he is able to leave some place disagreeable to him.

او elliptical for اَوْ اِنْ or if, unless; and يَرْتَبِطُ, subjunctive jussive.

او elliptical for اَوْ اِلَّا or else. Here it ought to be يَرْتَبِطُ, but the *فعل* is replaced by *هزم* by a poetic license.

Or يَرْتَبِطُ jussive, being co-ord. to اَرْضَهَا; when the sent. in full would run thus — اِذَا لَمْ اَرْضَهَا اَوْ اِذَا لَمْ يَرْتَبِطْ = when I do not like them, or when fate does not keep me to them.

Another reading يَمْتَلِقُ = sticks fast; hangs on.

بَعْضُ النُّفُوسِ = some of the souls, i.e., himself.

تَرَايَ Intensive agent from تَرَكَ.

57 بَلْ اَنْتَ لَا تَدْرِيْنَ كَمْ مِنْ لَيْلَةٍ . : طَلَقَ لَذِيذَ لَهْوِهَا وَ نِدَامَهَا

"Moreover, you, *Oh Nawár!* do not know how many nights, agreeable in *temperature*, pleasant in their amusement and carousal, *I have spent*;"

كم (مبتدأ) subj., the pred. (خبر), being مامرها in the next line or in the obj. case, being شريطة التفسير.

Another instance of التضييق. Vide line 53-54.

كم explanatory من .

لَذِيذَ لَهْوِهَا وَ نِدَامَهَا an adj. phrase to لَيْلَةٍ .

لَذِيذَ and نِدَامَ in the nom. case, being. subj. to the adj.

طاق of common gen.

ندام verb. noun = منادمة .

Or it may be pl. of نديم = a boon companion.

In the latter case, the last hemistich may be taken to mean,

طَلَقَ نِدَامَهَا لَذِيذَ لَهْوِهَا = cheerful its carousers and pleasant its amuse-

ment. An instance of التثنية الغير المرتبة .

رَبِيَّةٌ لَا أَقْرُطُ رَبِيَّةً (جملة حالية) adv. sent.

أَنْ &c., a noun sent., co-ord. to رَبِيَّةٌ.

Or رَبِيَّةٌ may be in the obj. case, being مفعول له and أَنْ يَلُومُ a noun sent., co-ord. to it. In this case. لَا أَقْرُطُ رَبِيَّةً أَوْ أَنْ يَلُومَ elliptical for لَا أَقْرُطُ مُخَافَةَ رَبِيَّةٍ أَوْ مُخَافَةَ أَنْ يَلُومَ = I do not flag in the pursuit of my object, for fear of suspicion or for fear of that, &c.

Or أَنْ يَلُومَ = so that, otherwise, lest.

The line then means, "I show no remissness in my pursuits, and leave no room for suspicion, lest I may be liable to the reproach of one, who asks any object from me."

Another reading is أَنْ أَقْرُطُ رَبِيَّةً, a noun sent. in the combination of إضافة with مُخَافَةَ under. = lest I neglect any suspicion.

Another reading is أَنْ أَقْرُطُ رَبِيَّةً = my remissness would be a cause for suspicion. Here أَنْ أَقْرُطُ a noun sent., subj. to the pred. رَبِيَّةٌ, (in the nom. case).

لَوْأَم is read either, (i.) لَوْأَم (pl. of لَأَم); or (ii) لَوْأَم intensive of لَأَم.

55 أَوْ لَمْ تَكُنْ نَدْرِي نَوَارٍ بَانِي . وَصَالَ عِنْدَ حَبَائِلٍ جَذَائِهَا

"Did not Nawár know that verily, I am the joiner of the knot of the ropes of friendship, and the cutter of them as well."

! Part. of interrogation.

تَكُنْ نَدْرِي pred. after لَمْ.

حَبَائِلُ a diptote, غير منصرف, but here used as منصرف, admitting تَنْوِين by a poetic license.

أَنْ introducing a noun sent. governed by the prep. بِ.

وَصَالَ intensive agent, from وَصَلَ, and جَذَام from جَذَمَ; in nom. case. being pred. after أَنْ.

لِ for purpose, (لام التعليل), governing the aorist تَذُودُ, with فتحه .

أَيَقْنَتُ &c. a noun sent., obj. to أَيْقَنْتُ .

Obj. of لَمْ تَذُودْ is هُنَّ under.

قَدَّاحِمٌ apodosis to أَلِ .

52 فَتَقَصَّدَتْ مِنْهَا كَسَابٌ فَضَرَجَتْ . . . بِدَمٍ وَغُودِرْفِي الْمَكْرُصَا مَهَا

"Then Kasáb died from her *goring with her horn*, and she was covered with blood, and their Sukhám was left *dead on the scene* of the attack."

تَقَصَّدَ the usual word for "to die" when applied to a dog.

كَسَابٌ a noun indeclinable (مبني) with كَسَرَةٌ, because originally it was a noun with the force of an imperative.

مَكْرُصَا a noun of place اَلْطَّرَفُ, from كَرَّ to attack.

53 فَيَبْتَئِكَ إِذْ رَقَصَ اللِّوَامُحُ بِالْقَصَى . . . وَاجْتَابَ أَرْدِيَةَ السَّوَابِ إِكَامَهَا

"By such a *she-camel*, when the shining vapours of the *sandy deserts* danced in the forenoon, and their hills put on the garments of the mirage,"

The poet now returns to the camel, whose swiftness he has compared to a zebra and a hunted wild-cow. He says that the heat of the sun shall not prevent him from pursuing his journey.

The preposition بِ in يَبْتَئِكَ shows relation between تَلَكْ and اقْضَى in the next line. An instance of the poetic defect, called تَضَمُّنٌ. Vide remarks on Prosody, Poem 1st.

أَلِ obj. of time, (طَرَفُ الزَّمَانِ), in the combination of اخْضَأَ with the following sentence.

لِوَامُحٌ either 'the deserts, glittering in the heat;' or 'the glittering mirage.'

Subj. to اجْتَابَ, اِكَامَهَا; and obj. أَرْدِيَةَ .

54 اقْضِيَ الْإِبَانَةَ لَا أُفْرِطُ رَيْبَةً . . . أَوْ إِنْ يَلُومُ بِحَاجَةِ لَوَامُحَهَا

"I accomplish *my want*, and am not neglectful of the suspicion of others, or that the reproacher should reproach me in obtaining that which is *my need*."

Though in the obj. case, the *l* remains as it is, for the مضاف اليه (the *l* remains as it is, for the مضاف اليه being an express noun, *كلا* is indeclinable, مبني .

فُعِدَتْ تَحْسِبُ *كلا الفرجين* اَنْه . Prose order غَدَتْ تَحْسِبُ .

Some interpret مولى الحفافة to mean "the master of the cause of fear," i.e., "the hunter, or the master of the dogs, of whom she was afraid," "the master with the dogs." The line would then mean, "She began to consider both the positions of danger, as to whether the hunter would surprise her from behind her or from before her."

49 حَتَّىٰ إِذَا يَلِسَ الرِّمَاءُ وَأَمْسَلُوا . . . غَضُّوا دَوَاجِنَ قَائِلًا أَعْصَامُهَا

"At length when the shooters despaired of hitting her, and they sent trained hounds with creased ears after her, while their collars were dry,"

غَضُّوا (pl. of اغضف) adj. to كَلَبًا and/or.

دَوَاجِنَ a diptote. غير منصرف, being extreme plural.

قَائِلًا أَعْصَامُهَا a partic. adj. phrase to كَلَبًا .

أَعْصَامُ subj. to قَائِلَ ; pl. of عَصَمَة or عَصَام, collars of iron or leather.

Some take أَعْصَامُ to mean the creases of the belly. قَائِلًا أَعْصَامُهَا would then mean, "with their bellies dry; i.e., "thin in their bellies."

50 فَلَحِقْنَ وَأَعْنَكُتْ لَهَا مَدْرِيَّةٌ . . . كَالسَّهْرِيَّةِ حَدَّهَا وَتَمَامُهَا

"They came up with her and her thick horn turned upon them, like a Samhariyan spear, as to its point and its entirety,"

فَلَحِقْنَ apodosis to إِذَا in line 49.

حَدَّهَا وَتَمَامُهَا subj. to مَدْرِيَّةٍ ; كَالسَّهْرِيَّةِ حَدَّهَا وَتَمَامُهَا adj. sent. to مَدْرِيَّةٍ ; كَالسَّهْرِيَّةِ pred.

مَدْرِيَّةٌ = made by مَدْرِيَّةٌ, who and whose wife رَدِيَّةٌ were remarkable for the straight lances they made.

51 لَتَذُودَ هُنَّ وَابْتَدَتْ إِنْ لَمْ تَذُودَ . . . إِنْ قَدَّاحَمَ مِنَ الْحَقَوِي حِمَامُهَا

"That she might drive them off, and she was certain that if she did not repel them, her fate had approached death."

كاملًا إياها a partic. adj. phrase, to سبعا .

إياهم In the nom. case, being subj. to the partic. كامل .

46 حَتَّى إِذَا يَبُتُّ وَاصْبَقَ حَالِقٌ .: لَمْ يَبْلُغْ إِرْضَاعَهَا وَنِطَامَهَا

"Until, when she became hopeless, and her full udder shrank up, which was not, *however*, dried up by her bringing up her young and her weaning them,"

حَالِقٌ &c., adj. sent. to لم يبلُغ .

إِرْضَاعٌ = suckling ; giving to suck.

47 وَتَسْمَعُ رِزَا الْأَيْدِيسِ فَرَاغَهَا .: عَنْ ظَهْرِ غَيْبٍ وَالْأَيْدِيسُ مَقَامُهَا

"And she heard the murmur of the voices of men unseen, and it caused her fear, for man is her disease,"

Another reading وَتُوجِسُ = perceived.

و in جملة حالية) and the sent. is adv. وَالْأَيْدِيسُ is وَالْأَيْدِيسُ و

مَقَامٌ disease, i.e., enemy, causing alarm

48 فَتَدْتُ كَلًّا الْفَرْجَيْنِ نَحْسَبُ أَنَّهُ .: مَوْلَى الْمُخَافَةِ خَافَهَا وَأَمَامَهَا

"She began to consider both directions to be dangerous places, —causes of fear,—behind her and before her."

The cow did not know which way to go.

فَتَدْتُ apodosis to إِذَا in line 46.

فَتَدْتُ one of the الأفعال الناقصة ; Its subj. being the implied pron. referring to the cow, and pred. the rest of the line كَلَّا الْفَرْجَيْنِ &c.

كَلَّا In the nom. case, being subj. to the pred. sent. نَحْسَبُ أَنَّهُ &c.

فَتَدْتُ مَوْلَى In the nom. case, being pred. after أَنَّهُ, whose subj. is كَلَّا, which refers to كَلَّا .

فَتَدْتُ مَوْلَى In the nom. case, being in apposition (بدل) with كَلَّا ; or with مَوْلَى ; or pred. to the subj. كَلَّا under.

Or كَلَّا dual in the obj. case, being 1st obj. to نَحْسَبُ, the noun sent. أَنَّهُ &c. being the secondary obj.

The pearl would roll from place to place on the thread being withdrawn so the restlessness of the cow is depicted.

منيرة In the obj. case, being حال .

جمانة سل نظامها adj. sent. to

التشبيه التمثيلي an instance of البحرى

44 حَتَّى إِذَا انْصَرَّتْ ظِلَامٌ وَامْضَتْ . بَكَرَتْ نِزْلٌ عَنِ الثَّرَى اِزْلَامَهَا

"Until, when the darkness cleared away, and she got up in the early morning, she went forth, while her feet were slipping on the damp soil."

اِذَا apodosis to بكرت

نزول &c., adv. sent. (جملة حالية).

ازلام pl. of زلم, an arrow without either a point or feather, used for gambling purposes. The word is here used to denote the cow's legs, which were thin and straight. ازلام also=cloven hoofs.

45 عَلِمَتْ تَرَدَّدَ فِي نَهَاءٍ صَعَادٍ . سَبْعًا نَوَامًا كَامِلًا أَيَامَهَا

"She was distracted with sorrow, and wandered backwards and forwards amongst the streams of Su'aid, seven nights and days, perfect days."

The cow took no rest even at night while searching for her young.

تردد adv. sent. of حال .

Another reading عَلِمَتْ تَبَلَّلُ = continued to keep at. علقت one of المقاربه; and تبلى pred. after it.

Another reading عَلِمَتْ تَبَلَّدَ فِي سَعَاتِي عَالِي = she continued perplexed, as to where her young might be, in the sandy tracts of 'Alj.

تبلى and تبلى, تتردد and تبلى synopated forms of تردد , تردد

نهاء pl. of نهي a tank, or pool.

سبعة In the obj. case, being مفعول فيه; adj. to ليالي under.

نوام of نؤوم = twin, i.e. coupled with days.

واجب دائماً; حال دائمة, denoting حال, partic. adj. phrase to دائماً تسجّامها of حال, and تسجّام in the nom. case, being subj. to the participle دائماً.

(2) "نروي الخائل دائماً تسجّامها" "which waters the sandy places and whose pouring is continuous." Here دائماً تسجّامها an adj. sent. to دائماً (مبتدأ) subj. تسجّامها and (خير) pred. دائماً. ديمة.

41 يعلو طريقة متنها متواتر . في ليلة كفر النجوم فهاها

"The rain fell on the line down the centre of her back incessantly, during a night, the clouds of which concealed the stars."

متواتر adj. to قطر (= rain) under.

Another reading متواتر in the obj. case, being obj. of حال to the implied pron. subj. to يعلو, referring to واكف.

ليلة &c., adj. sent. to كفر.

42 نجاناً اصلاً لمّا متنبذاً . بعجرب انقاء يميل هيامها

"She was entering amongst the roots of a tree with high branches, apart from other trees, standing on the edges of sand-hills, whose soft sand poured on her from the effects of wind and rain."

That is, the cow took shelter from the rain under a tree.

نجاناً from جوف (= inside).

Another reading نجاناب = excavated for shelter, from جيب a pocket.

انقاء يميل هيامها adj. sent. to انشاء.

Another reading نجاناف أصل قالص متنبذ. Here أصل pl. of اصل. متنبذ adj. to تجر under.

43 وتضيئ في وجه الظلام منيرة . كجمانة البحري سل نظامها

"And she, (the cow,) was shining in the face of darkness very brightly, like the ocean pearl, the thread on which it is strung, having been withdrawn from it."

تَنَازَعٌ &c., adj. sent. to جَوَدٌ .

تَنَازَعٌ adj. to ذِيَابٌ (= *roves*), subj. to قُبِسَ .

ذِيَابٌ &c., adj. sent. to لا يَمْنُ .

لا يَمْنُ is explained in two other ways besides:—

(1) = who are not obliged for their food to any one who may upbraid them with the obligation, i.e., who earn for themselves independently of others.

(2) = who are so voracious, that their food is not bestowed on any one, having never anything to spare.

39 سَادَفُنْ مِنْهَا غَرَّةً فَاصْبَنَهَا . . . إِنَّ النِّيَابَا لَا تَطِيشُ سَهَا سَهَا

“They met her suddenly and seized upon her young. Death, verily, is *infulible*, so that his arrows do not miss the mark.”

سَادَفُنْ مِنْهَا غَرَّةً also = they saw negligence on her part.

اَصْبَنَهَا also = afflicted her with the destruction of her young.

اِنَّ النِّيَابَا لَا تَطِيشُ سَهَا سَهَا pred. sent. to النِّيَابَا, the subj. (اسم) after اِنَّ an instance of اَلْمَثَلُ, which is generally quoted.

Another reading فَاصْبَنَهُ = so they seized upon her young.

40 بَاتَتْ وَاسْبِلَ وَاكِفٌ مِنْ دِيمَةٍ . . . يَرُوِي الْخَمَائِلُ دَائِمًا تَسْجَامُهَا

“She passed the night, and continuous dripping rain descended, whose excessive pouring continued watering the sandy places constantly.”

بَاتَتْ here فعل تام, a complete verb.

واكبٌ adj. to مطرٌ under, subj. to اسبَلُ .

دِيمَةٌ &c., adj. sent. to يَرُوِي .

تَسْجَامُ an Intensive infinitive, subj. to يَرُوِي .

دَائِمًا In the obj. case, being حال to تَسْجَامُ .

The line also reads in the following different ways:—

(1) يَرُوِي الْخَمَائِلُ دَائِمًا تَسْجَامُهَا = “which waters the sandy places while its pouring continues.” Here, the subj. to يَرُوِي is the implied pron., referring to دِيمَةٌ ; دِيمَةٌ adj. sent. to يَرُوِي .



This wild cow, being the leader of the flock, was naturally faster paced than the rest, and her anxiety for her young would make her ~~more~~ quicker than usual.

وَحْشِيَّةٌ and ذَلِكَ in the nom. case being predicates to هِيَ, subj. under.

خَذَلْتُ adj. sent. to وَحْشِيَّةٌ, (adj. to بَقَرَةٌ under).

هَادِيَةٌ and قَوَامٌ pred. to هِيَ, (referring to وَحْشِيَّةٌ under).

Or هَادِيَةٌ subj. and قَوَامٌ pred. According to the latter construction the meaning is "while the leader of the herd is her chief stay."

وَأَوَّلُهَا is هَادِيَةٌ in

خَنَسَاءٌ ضَبَعَتْ الْفَرِيرَ قَامَ يَرِمُ . عَرَضَ الشَّقَاقِ طَوْنَهَا وَبَغَامَهَا 37

"A wild cow which lost her calf, and did not cease her moving round the edge of the rugged tracts in a sandy desert, and her lowing;"

خَنَسَاءٌ adj. to وَحْشِيَّةٌ ; = sunk and depressed in the nose.

ضَبَعَتْ and لَمْ يَرِمْ &c. adj. sent. s to خَنَسَاءٌ .

Subj. to لَمْ يَرِمْ , طَوْنٌ and بَغَامٌ .

عَرَضَ In the obj. case, being مَفْعُولٌ فِيهِ .

Another reading لَمْ يُرِمْ . Here subj. is the unplied pron. referring to خَنَسَاءٌ and the following sent. is its pred. ; طَوْنَهَا وَبَغَامَهَا subj. and the a. b. phrase عَرَضَ الشَّقَاقِ pred. Here literally the sent. would mean, "she continued to be in the following state, roaming and lowing along the edge of the rugged tracts in a sandy desert."

لَمِعَقَرٍ قَبْدٍ نَزَاعَ شُلُوَّةٍ . غَيْسٌ كَوَامِبٍ لَا يَمْنُ طَعَامَهَا 38

"Seeking for a young calf thrown on the dust, of a whitish colour, whose limbs are dragged by grey hunting wolves, whose food *supp'ly* is not cut off."

The wolves were always hunting and had plenty to eat.

لَمِعَقَرٍ = *seeking and lowing on account of*, &c, the prep. لُ g. m. c. with لَمْ يَرِمْ in line 37

عَعْرٌ adj. to جَوْدَرٌ (= young) under.

Or. (2) اقدام denoting an action of the female ass, the verb is put in the fem. gender by affection.

34 فَتَوَسَّطَ عَرَضَ الْعَرِيِّ وَصَدَعَا . . مَسْجُورَةً مُتَجَاوِرَةً قَلَامُهَا

"Then they entered the middle of the river, and cleaved its waters, which were very full, with its reeds thickly adjoining each other;"—

Another reading عَرَضَ = breadth.

مَسْجُورَةً adj. to عَيْنَا under, in the obj. case being obj. to صَدَعَا.

مُتَجَاوِرَةً a partic. adj. phrase to عَيْنَا; قَلَامُهَا being subj. to the partic. مُتَجَاوِرَةً.

35 مَحْفُوقَةً وَسَطَ الْبِرَاعِ يَظْلَاهَا . . مِنْهُ مَصْرُوعٌ غَابِيَةٌ وَقِيَامُهَا

"Enclosed in the midst of reeds which shade it, some of which were beaten down in the reed bed, and some were standing."

عَيْنَا adj. to مَحْفُوقَةً.

Another reading مَحْفُوقَةً adj. to عَيْنَا, or حال.

وَسَطَ in the obj. case being مَفْعُولٌ فِيهِ.

الْبِرَاعِ adj sent. to يَظْلَاهَا.

in مِنْهُ referring to بِرَاعِ.

قِيَامُ and مَصْرُوعٌ the subj. being الْبِرَاعِ, &c., adj. sent. to مِنْهُ مَصْرُوعٌ and prod. مِنْهُ.

Or مَحْفُوقَةً &c., an adj. sent. to يَظْلَاهَا مِنْهُ مَصْرُوعٌ and قِيَامُ subj. to يَظْلِ.

قِيَامُ pl. of قَائِمٌ, = standing ones.

غَابِيَةٌ referring to قَائِمَةً.

36 أَفَنَلِكْ أَمْ وَحْشِيَّةٌ مَسْبُوعَةٌ . . خَذَلَتْ وَهَادِيَّةُ الصَّوَارِ قَوَامُهَا

"Is the camel like that she-ass, or rather like a wild cow, whose young has been eaten by wild beasts, and who remained behind to look for her young, while she was the leader of the herd, and the director of it?"

مبطا an adj. to غبارا under.

In the obj. case, being obj. of تنازعا .

يطير , &c., adj. sent. to غبارا .

مشعلة an adj. to نار under.

يشب , &c., adj. sent. to نار .

يشب intr. = kindles ; or يشب pass. = is lighted.

فرا , pl. of ضر , pl. of ضرعة faggot.

32 مَسْمُولَةٌ غُلَّتْ بِنَابِتِ عَرْفِ . . كَدُّ خَانَ نَارٍ سَاطِعٍ اِسْنَاهَا

"Blown upon by the north wind, the smoke becoming thick, as it was mixed with the fresh branches of the 'Arfaj tree ; like the smoke of a fire, whose high flame rose high."

That is the donkeys were travelling so quickly that they raised a cloud of dust, resembling thick smoke.

مَسْمُولَةٌ an adj. to نار under. in the preceding line. It is derived from شمال the north wind.

فأثت an adj. sent. to نار .

ساطع &c., a partic. adj. phrase. to نار .

اِسْنَام in the nom. case, being subj. of the partic. ساطع .

It is read in two ways—

(1) اِسْنَام = going high.

(2) اِسْنَام pl. of سِنَّة , a kind of fuel ; or pl. of سَنَام = highest parts

33 فَمَضَى وَقَدْ مَعَهَا وَكَانَتْ عَادَةً . . مِنْهُ إِذَا هِيَ عَرَدَتْ إِقْدَامَهَا

"Then he went and sent her on in front, and it was his habit, to send her in front when she inclined from the road."

He was afraid of her running away, if he did not watch her.

Subj. to اِقْدَام in كَانَتْ (= sending in front) عَادَةً being the pred. in the obj. case.

The feminine gender of كَانَتْ is explained in two ways ;—

Either (1) اِقْدَام = قَدَم (= progress), which is feminine in form.

جَزَأٌ dual, past tense from جَزَأَ to do without water by eating fresh grass.

Another reading جَزَأَ Infinitive in the obj. case, being تَمَيَّزَ مسلخاً (= *contenting*, &c.)

جَزَأٌ also = the time during which they had to content themselves with green herbage. Here it is in apposition with جَمَادَى.

29 رَجَعَا بِأَمْرِهِمَا إِلَى ذِي مِرَّةٍ .: حَمِيدٌ وَنَجَّحٌ مَرِيئَةٌ إِبْرَاهِيمُهَا

"They returned *then* as regards their own affair to consulting a strong and firm opinion ; and the success of a decided design depends upon executing it with consideration.

رَجَعَا بِأَمْرِهِمَا (= *referred their affair*), apodosis to إِذَا in the preceding line.

ذِي مِرَّةٍ adj. to رَأَى (= *opinion*) under.

. نَجَّحٌ, &c., an instance of مُثَلِّدٌ, a maxim ; i.e., they consulted in their minds and finally decided on resorting to a water-place.

30 وَرَمَى دَوَابُّهَا السَّقَى وَتَهَيَّجَتْ .: رِيحُ الْمَصَائِفِ صَوْبَهَا وَسَهَامُهَا

"The thorny shrubs pierced their fetlocks, and the summer winds arose, *with* their veering breezes, and scorching blasts."

When the two asses returned to the plains to water, summer was setting in.

سَقَى is a description of thorny shrub. In the nom. case, being subj. of رَمَى.

سَهَامٌ and سَهَامٌ in the nom. case, being in apposition (بَدَلُ الْبَعْضِ) with رِيحٌ.

سَوَمٌ = passing quickly ; سَهَامٌ burning, vehemence.

31 قَتْنَا زَعًا سَبَطًا يَطِيرُ ظِلَالُهُ .: كَذَخَانٍ مُشْعَلَةٍ يُشَبُّ ضَرَامُهَا

"Then they vied in throwing up a long column of dust, while the clouds of it were flying about like the smoke of a lighted fire, the small faggots of which have caught fire ;"—

26 يعلوُّها حدبُ الأكامِ مُسَجَّجًا .: قدرا به عصيانها ووجاهتها

"Bitten and torn he ascends the slopes of the hills with her, for her disobedience and carnal desire have made him doubt her fidelity,"

يعلوُّ obj. of حدب .

مسججا in the obj. case, being *حال* to احقب; or in the nom. case, being adj. to *غير* under, subj. of يعلو .

قدرا به &c., adj. sent. to *غير* .

27 بِأَحْزَةِ الثُّبُوتِ يربا فوثها .: قفرا المراقبِ خوفها أرامها

"In the rough grounds in the valley of Thalaboot up which he goes; and *although* its places of observation are empty, the fear is in the milestones."

That is, the donkey fears that some enemy may be concealed behind the milestones erected in the desert.

أحزة to يربا فوثها and adj. sent. خوفها أرامها

أحزة to قفرا المراقب adj. phrase, to

فوق In the obj. case, being مفعول فيه .

أرام pl of أرام; stones for the guidance of travellers.

28 حتى إذا ملأ جمادى سنة .: جزوا فطال صيامه وصيامها

"Until when they passed the month of Jumádá, completing six months, they contented themselves with green herbage so as to dispense with water, so that his abstinence from water and her abstinence was prolonged,"

ملأ Transitive, جمادى being its obj.

سنة either in the gen. case for إضافة; or in the obj. case, being *حال* to جمادى .

Another reading كلها جمادى = The whole of Jumádá.

جمادى حجة = The Jumádá of the year.

Jumádá, either the whole of winter; or the 6th month of the year. At the end of winter.

تغالى = grows dear, or scarce.

Another reading تغالى = rises or collects at the heads of her bones from fatigue.

خدام pl. of خُدْم, pl. of خُدْمَة a leather ring fastened upon the paster-n of a camel, to which the thongs (مُرْتَكَة) of a leathern shoe (نعل) are attached.

فلها هباب في الزمام كأنها . . صهباء خف مع الجنوب جهأ منها 24

"She still feels joy in the bridle, and flies quickly, as if she wore a red-tinged cloud, devoid of rain, and travelling quickly with the south wind,"

That is, the camel, although tired, is still game to go.

The pace of the camel is here compared to a fast-flying cloud.

فها &c., apodosis to إذا in line 23.

لهأ subj. to the pred. لها .

ها, &c., adj. sent. to ها.

صهباء adj. to صحابة under, in the nom. case, being pred. after كانت.

خف, &c., adj. sent. to صهباء .

أو ملع وسقت لاحب لاح . . طرد الفحول وضربها وكدامها 25

"Or as a pregnant she-ass, who has conceived to a wild donkey white in the flanks, whom the driving of the other stallions from her and the kicking and biting them, have made thin."

The pace of the camel is now being compared to the pace of a young wild-ass.

ملع (= whose udder shines being stiff) ; masc. in form, used for a female, or it has no male of the quality.

ملع &c., adj. sent. to ملع .

عبر to وزن الفعل and مقعة on account of غير منصرف is احقبق under.

احقبق, &c., adj. sent. to احقبق .

ها in ضربها and كدامها refers to الفحول .

Obv. الترتيب or Climax.

وَأَحِبِّ الْعَجَامِلَ بِالْجَزِيلِ وَصَرْمَهُ . . . بَاقٍ إِذَا ظَلَعَتْ وَزَاغَ قَوَامُهَا 21

“And bestow upon him who acts well *towards you* many gifts, while the severance of his friendship is reserved, if it becomes weak, or the support of it inclines;”—

أَحِبِّ Imperative from حَبَا for حَبُّوْ .

الْعَجَامِلُ also = one who coaxes you.

Another reading الْحَامِلُ = ‘one who requites your love,’ or ‘one who puts up with your conduct.’

الْجَزِيلُ adj. to المعروف (= gift) or لَوْدَ (affection). under.

بَاقٍ = in reserve, or lying at your option.

ظَلَعَتْ = limps.

Another reading ضَلَعَتْ = deviates, swerves.

وَاوَالِحَالِ is وَصَرْمَهُ in و .

صَرْمٌ subj., and بَاقٍ pred.

Subj. to ظَلَعَتْ is خَلَّةٌ to which the pron. هَا in قَوَامِهَا also refers.

Another reading قَوَامُهَا = its straightness.

يُطْلِمُ اسْفَارَ تَرْكَنِ بَقِيَّةٍ . . . مِنْهَا فَاحْنَقَ صُلْبُهَا وَسَنَا مَهَا 22

“By the help of a she-camel, thin from many travels, which have left but the remains of flesh upon her; so that her loins and hump have become thin.”

That is, one should leave the society of the man who is indifferent to one's friendship as quickly as possible.

By a thin camel is meant one in condition to travel quickly; one inured to hard travelling.

طَلِمٌ adj. of common gend. to نَاقَةٌ under.

اسْفَارَ, &c., adj. sent, to تَرْكَنَ.

فَإِذَا تَغَالَى لَحْمُهَا وَتَحَسَّرَتْ . . . وَتَقَطَّعَتْ بَعْدَ الْكَلَالِ خَدَاهَا 23

“Then when her flesh becomes scanty, and she grows tired and her ankle-thongs fall to pieces after her fatigue;”—

فردة a diptote غير منصرف used as a triptote (منصرف) by a poetic license.

19 فَوَائِقُ إِنِ ابْنَتْ فَيْطَنَةَ . مِنْهَا رِحَابُ الْقَهْرِ وَطَلْحَامُهَا

"Then Suváiyiq contains her if she goes to Yaman, and next her probable place of stay is Viháf-ul-Qahr or Tilkhám."

مَوَائِقُ In the nom. case, being co-ord. to فريدة . It is غير منصرف, but here used as منصرف by a poetic license, and so admits تنوين.

مَطْنَةٌ subj. (مبتدأ), and رِحَابُ and طَلْحَامُ pred. (خبر).

مَطْنَةٌ = Lik., where she is supposed to be or thought to go.

وَحَابُ, also, pl. of وَحْفَةٌ = a hillock, or environs.

الْقَهْرُ, or الْقَهْرُ or الْهَقْرُ, name of a place.

20 نَاقِطٌ لِبَانَةً مِّنْ تَعْرِضٍ وَصَلَهُ . وَلِخَيْرٍ وَاصِلٍ خَلَّةٌ مَّرَامُهَا

"Then cut off the desire of meeting one, union with whom is exposed to difficulties. For, in this case the best for him who desires the friendship is the cutting off of the desire."

That is, if the person whose friendship you desire should not care for your affection, it is better for you to sever your friendship with him, and requite him with his own treatment.

Lit., the best of those who respect the bond of union is the one who cuts it off as soon as the affection ceases; or the best keeper of friendship keeps it up as long as there is a reciprocity of affection, but severs it as soon as the affection ceases.

لِخَيْرٍ subj. and مَرَامُ pred.

مَضَاهِ الْيَمِّ (اسم الموصول) in the gen. case, being مضاف الى مَن; لبانة; its relative clause (صلة) being تعرض وصله .

تَعْرِضُ here = is liable to change; swerves; is inconstant; or is altered so as to cease.

لِزَاكِيدٍ for emphasis (تأكيد).

وَاصِلٌ = one who unites the bond of union; friend.

The second hemistich also reads وَلِشَرِّ وَاصِلٍ خَلَّةٌ مَّرَامُهَا "The worst friend is the one who wilfully severs the bond with an offence."



أجزاء In the obj. case, being مفعول فيه.

علمية and ثانيت for (غير منصرى) بيشة.

كان and رضامها pred. after أكل.

16 بل ما نذكر من نوار وقد نأت . . ونقطعت اسبابها ورمامها

"Nay, what is it you are remembering about Nawár, when she has departed, and *both* the strong ropes of meeting with her, and the weak ones have been cut?"

The poet is here addressing himself, and says it is almost hopeless to endeavour to meet Nawár.

بل a conjunction حرفي العطف, introducing a new subject.

تذكرت synacopated form of تذكر.

و in واقع is الحال.

نوار a diptote غير منصرى.

17 مربة حات بقيد وجاروت . . اعل الحجاز فاین منك مرامها

"She is of the Murrian tribe, who has taken up her abode at Fa'id and drawn near to Hijáz; so how may there be in you the intention of meeting her?"

Fa'id is the name of a strong fort. The poet is telling himself that it is impossible to take Nawár by force.

مربة In the nom. case, being pred. to هي subj. under.

فید used as غير منصرى for ثانيت and علمية, though منصرى on account of its medial letter being ساكن.

مرامها subj., ین pred.

18 بمسارح الجبلين او بمحجر . . فغصنتها فردة فرخامها

Sometimes she stays in the country on the eastern sides of the two mountains, (*Ajda* and *Salmú*), or at Mubajjir, then Fardah contains her and thence Rikhám adjoining it."

هُودَجٌ, &c, adj. sent to يَظَلُّ.

عَصِيرٌ obj. to يَظَلُّ; زَوْجٌ being the subj.

ها, &c., adj. sent. to زَوْجٌ. عَلَيْهِ pred.; كَلَّةٌ, and قَرَامِهَا subj.;

referring to كَلَّةٌ.

زَجَلَةٌ كَانَتْ لِعَاجٍ تَوَضَّعَ فَوْقَهَا . : وَظَبَاءٌ وَجَرَّةٌ عَطَفَا رِءَاسَهَا 14

"Being women in companies, who were as good looking as if they were the wild cows of Toozih on the litter; or the does of Wajrah, it's white deer turning towards their young."

That is, the women were looking towards the poet, turning round their heads, as they were departing.

The eyes of a beautiful woman are compared to the eyes of the wild cow, which are large and have a tender look in them, whilst the poet compares a beautiful neck to the neck of a deer.

ظُنُنٌ (pl. of زُجْلَةٌ), in the obj. case, being to حَالٍ.

فَوْقَهَا a diptote. غير منصرف. Vide line 2 of Poem I.

فَوْقَهَا; كَانَتْ (اسم) after ظَبَاءٌ in the obj. case, being subj. and نَعَاجٌ an adv phrase, ظَرْفٌ being the pred.

عَلَمِيَّةٌ and نَانِيَّةٌ on account of فَيْرٍ منصرفٍ a diptote وَجَرَّةٌ.

ها in فَوْقَهَا refers to الْإِبِلُ or to هَوَادِجٌ.

ظَبَاءٌ (pl. of عَاطِفَةٌ) in the obj. case, being to حَالٍ.

رِءَاسُهَا (pl. of رِءَاسٌ = white deer,) in the nom. case, being subj. to عَطَفَ.

Another reading عَطَفَ رِءَاسَهَا. Here رِءَاسَهَا subj. (مبتدأ), and عَطَفَ pred. (خبر).

حَفِزَتْ وَزَايِلَهَا السَّرَابُ كَانَهَا . : أَجْزَاعُ بَيْشْتَمِ انْهَلَا وَرِضَا مَهَا 15

"The camels were driven on, and the valley Saráb became distant from them, and they were in the windings of the valley of Beeshah passing as loftily as if they were its tamarisk trees and its rocks."

That is, the camels were tall and big.

\* That is, what is the use of questioning lifeless objects?

أَسْأَلُهَا adv. sent. showing حال (جَمَلَةٌ حَالِيَّةٌ).

سُوءَ الْوَالِدِ subj. and كيف pred.

صِمَا obj. to سُوءَ الْوَالِدِ. صِمَا and خِرَالِدِ adj. to أَحْجَارٍ under.

خِرَالِدِ a diptote غير منصرف, being an extreme plural.

مَا يَبِينُ, &c., adj. sent. to صِمَا.

11 مَرِيتُ وَكَانَ بِهَا الْجَمِيعُ فَاكْبَرُوا. مِنْهَا وَغُرُورُ نَوْبِهَا وَذِمَامُهَا

"The house became empty, after that all its inhabitants had been once in it; then they departed from it in the early morning, and its trench and its shrubs were left."

The trench is the trench dug around the house to carry off rain-water.

12 شَاتَتَكَ طَعْنَ الْحَيَّ حِينَ تَحْمِلُوا. فَتَكُنْسُوا قَطَنًا تَصْرِخِيًا بِهَا

"The women of the tribe excited your desire, when they were mounted on their camels and concealed themselves in the howdah-frames covered with cotton curtains, the tents of which creaked being quite new."

طَعْنَ pl. of طَعْنَةٌ = a woman travelling in a camel litter, and generally any woman.

حَيْنٍ vide line 4 of Poem I.

أُورَمَ تَحْمِلُوا Another reading

قَطَنٍ, &c., adj. sent. to تَصْرِخِيًا.

Another reading قُطْبًا (pl. of قُطْبِينٍ) = in a train, or with their retinue. In the obj. case, being حال.

13 مِنْ كُلِّ مَحْفُوفٍ يَطْنُ عَصِيرٍ. زَوْجٌ عَلَيْهِ كَلَّةٌ وَقِرَامُهَا

"Namely, every howdah covered with cloths, whose poles are shaded by a silk brocade, on which there was a light awning and its curtain."

مِنْ (= namely), explanatory to قِرَامُهَا in the preceding line.

مَحْفُوفٍ adj. to هُوْدُجٍ under.

العين. to تَأْجَلُ , &c., adj. sent.

Either تَأْجَلُ past tense or تَأْجَلُ aorist, syncope form of تَأْجَلُ  
بِهِمْ, pl. of بِهِمْ pl. of بِهِمْ.

وَجَلَّ السُّبُورُ عَنِ الطُّلُولِ كَأَنَّهُا . : زُبُرٌ تَجَدَّدَتْ مَنُونُهَا أَقْلًا مِثْلَهَا 8

"And the floods have cleared away *the dust* from the ruins, *which shine as clearly* as if they were books, the text of which the pens have renewed."

That is, the ruins have come to light again, as faded writing, after the pen has again been passed over it.

كَانَ خَبْرٌ after زُبُرٌ pl. of زُبُرٌ ; in the nom. case, being pred.

تَجَدَّدَتْ, &c., adj. sent. to زُبُرٌ.

الطلول , &c., adj. sent. to كَأَنَّهُا .

أَوْ رَجَعَ وَاشْتَبَهَ أَصْفَ نَوْرُهَا . : كَفَفًا تَعَرَّضَ نُورُهَا وَشَامَهَا 9

"Or as the repeating of a tattooer *the operation of tattooing*, her indigo or *soot* is sprinkled in circles, above which her tattooing appears."

That is, the tattooer brings to light the old marks by sprinkling indigo over them.

رَجَعَ, pred. after كَانَ , in coord. to زُبُرٌ in the preceding line.

وَاشْتَبَهَ , &c., adj. pass. sent. to أَصْفَ

أَصْفَ (pl. of كَفَفَ). In the obj. case, being secondary obj. to كَفَفًا  
or حَالٌ .

تَعَرَّضَ , &c., adj. sent. to كَفَفًا .

Either تَعَرَّضَ, syncope form of تَعَرَّضَ ; or تَعَرَّضَ past tense.

فَوَقَّتْ أَسْأَلَهَا وَكَيْفَ سَوَّأَلْنَا . : مِمَّا خَوَالِدُ عَابِدِينَ كَلَامَهَا 10

"Then I stood questioning them, *concerning the inhabitants*. And of *what avail* is our questioning rocks and boulders lying in their places for ever, whose speech is not clear ?"

نجوم means stars generally; here, انواء or the mansions of the moon, which by their rising and setting at dawn, were supposed to bring rain, wind, heat or cold.

مراييع النجوم = the rains of the spring. pl. of مرباع = of spring, born in spring.

ودق (بدل) and رهام in apposition with جود.

5 مِنْ كُلِّ مَارِيَةٍ وَغَدٍ مَدَجٍ . وَعَشِيَّةٍ مُتَجَاوِبٍ ارْزَامُهَا

"Being the ruin from every night-cloud, and morning-cloud pouring incessantly, and evening cloud whose thunders respond to one another."

من explanatory to الرواء in the previous line.

مَارِيَةٍ adj. to مَحَابَةِ under.

مدجن also = obscuring the sky.

ارزامها متجاوب; عشية being partic. and ارزام in the nom. case, being its subj.

An instance of التقسيم.

6 فَعَلَا فُرُوعَ الْاَيْهَانِ فَاطْفَلَتْ . بِالْجَلِيَّتَيْنِ ظَبَارَهَا وَنَعَامَهَا

"So the branches of Aihagán grew high, and the deer and ostriches brought forth young and laid eggs respectively on the two sides of the valley."

Here ostriches, by a figure of speech, (called المشاكلة), are said to bring forth young, though they only lay eggs. Instances of the kind are abundant in Arabic poetry and prose.

7 وَالْعَيْنِ سَاكِنَةٌ عَلَى اِطْلَاقِهَا . عُوْدًا تَاجِلُ بِالْفَضَاءِ بِهَا مَهَا

"And the wild cows, having lately calved, are standing over their young giving suck, whose (i. e., the valley's) young lambs have herded in the plain."

The above two lines point out the abandonment of the place by human beings, the wild animals being left undisturbed.

عوْد pl. of عَائِد = a doe 10 or 15 days after having brought young.

In the obj. case to denote condition. (حال).

distance, but visible on approach, as writing intrusted to the hard stones."

مدافع In the nom. case, being subj. to تَدِبُ , and coord. to غولها .

الرياء adj. sent. to الرياءات .

خالق , adj. in the obj. case, being حال .

وحي obj. to ضمن , the subj. being سلامها , and لا referring to وحي .

وحي pl. of وحي and سلام pl. of سامة .

دَمْنٌ نَجْرٌ بَعْدَ عَهْدٍ اَنْبِيَا . : حَجَّيْ خُلُونِ حَالَهَا وَ حَرَامَهَا 3

"The traces of its people remain, although since the time of their inhabitants many years have been completed, whose sacred months and non-sacred months have both elapsed."

حلال is the name given to the eight months of the year in which the Arabs consider war lawful.

حرام the four months in which they consider war unlawful, محرم , ذوالحجة and ذوالقعدة , رجب .

دَمْنٌ in the nom. case, either being in apposition with الديار , or being pred. to هي under.

نَجْرٌ , acc., adj. sent. to دَمْنٌ .

حَجَّيْ subj. of نَجْرٌ .

خُلُونِ adj. sent. to حَجَّيْ .

حلال and حرام in the nom. case, being in apposition ( بدل البعض ) حَجَّيْ .

رَزَقَتْ مَرَابِيعَ اَنْجُومٍ وَ صَابِغَا . : رَدَقَ الرِّوَاعِدُ جُودَهَا فَرْدَامَهَا 4

"They have been supplied with grace by the spring rains of the rainy stars; and the shower of the thunder-clouds, their heavy downpour, and their gentle showers have affected them."

Some consider رَزَقَتْ and صَابِغَا to be optative ( دعائية ) . meaning " May they be fed with.....and may they be rained by....."

رَزَقَتْ in the obj. case, being secondary obj. to رَابِع

مُتَقَاعِلُن into مُتَقَاعِلُن. It is bad to use because of its putting the metre out of harmony.

Example of scansion.

عَفَّتْ الدِّيارُ	رُحِّلَتْهَا	فَمَقَامُهَا	يَمْنَى تَابَ	بَدَّ غُولُهَا	فَرَجَامُهَا
مَتَقَاعِلُنْ	مَتَقَاعِلُنْ	مَتَقَاعِلُنْ	مَتَقَاعِلُنْ	مَتَقَاعِلُنْ	مَتَقَاعِلُنْ
سالم	سالم	سالم	سالم	سالم	سالم

The rhyme (القافية) is مطلقه (free), of the class of المتدارك as in the previous poems. The روي (or the rhyming letter,) is م; with ضمة for محرى (or moving vowel); and with the constant syllable ها, called الوصل ها, (or the attached ها;) whose نفاذ (or moving vowel,) is فتح, and خروج (or the letter of prolongation,) is ا. Further, م, the روي, is preceded by ا, called رديف, with فتح for its حذو (or the moving vowel of the preceding letter). Hence, the قافية is termed المتدارك بالهاومن المتدارك while the poem (قصيدة) is called ميمية موصولة بالهاء.

The poem contains a description of rural life and the pride of the poet in the noble qualities and deeds of his ancestors.

1 مَفَّتِ الدِّيارُ رُحِّلَتْهَا فَمَقَامُهَا . يَمْنَى تَابَدَ غُولُهَا فَرَجَامُهَا

"The traces of the houses of my beloved, their position and their site at Miná have been obliterated, and Ghol and Rijám near it have become deserted."

The second hemistich may also mean "at Miná, where its wide extent and its hills have been inhabited by wild animals."

مَنْى either feminine, and a diptote, or masculine and a triptote.

الدِّيار مَقَامُهَا and رُحِّلَتْهَا in the nom. case, being in apposition with الدِّيار (بدل الاشتمال).

يَمْنَى, &c., adj. sent. to مَنْى .

2 فَمَدَّ الرِّيانَ عَرِي رَعَمَهَا . خَلَقَ كَمَا عَمِنَ الْوَحْيَ سَلَامُهَا

"Also the water-courses of Rayyán; of which the traces were laid bare, so as to lie worn out and invisible from a

## القصيد الرابعة

### THE FOURTH POEM.

Written by Labed Bin Rabee 'ah Al-'Amiri, who became a Mahomaden, and died in the 41st year after the Hijra, when he was 150 years old.

The metre of the poem is the first of الكامل (or, الضرب), (الاول من العروض الاول من الكامل), which consists of مَقْعَلَيْن, repeated six times.

This metre, الكامل (=perfect), is much admired for its melodious flow, and like الطويل is very extensively used by the Arabs for all kinds of poetry. The measure of the line is large enough to accommodate words and sentences of any length entirely and independently of another line. As in الطويل, each hemistich being roomy enough of itself, no word is, as a rule, divided between the two hemistiches, except in the case of a word beginning with the article ال, where ال may go with the first hemistich, leaving the following entire word to the second.

The following are the kinds of زحاف to which the feet of this metre are subject:—

(1) الانسار (or making quiescent the second moveable letter of a foot), which turns مَقْعَلَيْن into مَقْعَلَيْن. It is extensive in use.

(2) الوقى (or the suppression of the second moveable letter), which turns مَقْعَلَيْن into مَقْعَلَيْن. It is of rare occurrence.

(3) الخزل (or simultaneously dropping the 4th letter and adding the second letter - of it, - ورة) which turns



لم يبق in the nom. case, being subj. to صورة.

المرء باصغير لسانه وجنانه = "man is known by his two little things, his tongue and his mind."

Another instance of the figure التقسيم

64 وَأَنَّ سَفَاةَ الشَّيْخِ لِاحْلَمِ بَعْدَهُ . وَأَنَّ الْقَتْلَى بَعْدَ السَّفَاهَةِ لَعَلِمِ

"And verily, as to the folly of an old man there is no wisdom after it, but the young man after his folly may become wise."

If man is a fool in his old age, there can be no hope of his ever attaining wisdom.

وَالشَّيْخُ لَا يَتْرُكُ أَخْلَاقَهُ . حَتَّى يُوَارَى فِي تُرَى رَمْسِهِ

And the old man never abandons his nature until he is concealed in the dust of his grave.

خَرَى بِدَرَطِيبِعَتِي كَمْ نَشِئْتُ . نَرُودُنَا بِرُوزِ مَرُغِ اَزْدَسْتُ

A bad habit, which has taken root in one's nature, will not go away until the day of death. (Gulistan, 2nd chapter).

سَفَاةَ a sent. pred. to اِحْلَمِ

حَلِمِ in the obj. case, being subj. after لا; pred., being the adv. phrase

مَضْمُونِ (روي) is مَضْمُونِ, the final م, which forms the rhyme (روي) is مَكْسُور. An instance of the defect in rhyme called اقواء.

Obs. the double Antithesis, المَقَابَلَةُ.

65 سَأَلْنَا فَأَعْطَيْتُمْ وَعَدْنَا وَعَدْتُمْ . وَمَنْ أَكْثَرَ النَّسْأَلِ يَوْمَ الْمُنْهَرَمِ

"We asked, and you gave, and we returned to the asking, and you returned to the giving, and he who increases the asking, will one day be disappointed."

نَسْأَلِ infinitive of intensity.

يَوْمَ obj. of time.

An instance of Chmax التَّوْبِيحُ

وَمِمَّا تَكُنْ عِنْدَ امْرِئٍ مِنْ خَلِيقَةٍ .: وَإِنْ خَالَهَا تُخْفِي عَلَى النَّاسِ تَعْلِمُ 60

"And whatever of character there is in a man, even though he thinks it concealed from people, it is known."

People know more about us than we imagine.

من Explanatory to مِمَّا.

The sent. تُخْفِي عَلَى النَّاسِ second. obj. to خَالَ.

وَمَنْ لَا يَزُلْ يَسْتَحِيلُ النَّاسُ نَفْسَهُ .: وَلَا يَغْنِيَا يَوْمًا مِنَ الدَّهْرِ يَسَامُ 61

"He, who does not cease asking people to carry him, and does not make himself independent of them even for one day of the time, will be regarded with disgust."

يَسْتَحِيلُ and النَّاسِ 1st and 2nd obj. to نَفْسَهُ.

(ظرف الزمان) obj. of time يَوْمًا.

لَا يَزُلْ jussive, being coord. to لَا يَغْنِيَا

وَكَاُنْ تَرَى مِنْ صَامِتٍ لَكَ مُعْجِبٍ .: زِيَادَتُهُ أَوْ نَقْصُهُ فِي التَّكَلُّمِ 62

"Many silent ones you see, pleasing to you, but their excess in wisdom or deficiency will appear at the time of talking."

فَا مَرَدٌ مَعْنَى نَفْسِهِ كَقَمَرٍ بَاشِدٍ .: عَيْبٌ وَهَنْشٌ نَهَقْتُمْ بَاشِدٌ

As long as a man has not spoken, his defects and his merits are concealed. (Gulistan, 1st chapter, 3rd tale).

تَرَى in the obj. case, being obj. of كَاُنْ.

كَاُنْ explanatory to تَرَى.

صَامِتٍ and مُعْجِبٍ adj. to رَجُلٍ under.

زِيَادَتُهُ &c., adj. sent. to صَامِتٍ.

نَقْصُهُ and زِيَادَتُهُ subj. and pred. of فِي التَّكَلُّمِ.

لِسَانُ الْفَتَى نِصْفٌ وَنِصْفٌ فَوَادَةٌ .: قَلَمٌ يَبْقَى إِلَّا صَوْرَةُ اللَّحْمِ وَالْدِّمِ 63

"The tongue of a man is one half, and the other half is his mind, and there is nothing besides these two, except the shape of the blood and the flesh."

نِصْفٌ and فَوَادَةٌ pred. so also لِسَانُ subj. and نِصْفٌ.

كل In the obj. case being secondary obj. to ركبت; or مفعول فيه, the prep. في being under.

من in فانه introducing the following sent., apodosis to من.

An example of the figure المطابقة, *Antithesis*.

57 ومن لا يذد من حوضه بسلاحه .: يهدم وعن لا يظلم الناس يظلم

“And he who does not repulse with his weapons from his tank, will have it broken; and he who does not oppress the people will be oppressed.”

حوض here metaphorically (استعارة) used for حرم in the sense of “rights,” “honour,” or anything which a man ought to protect.

58 ومن يقترب لحسب عدوا صديقه .: ومن لا يكرم نفسه لا يكرم

“And he who travels should consider his friend an enemy; and he who does not respect himself will not be respected.”

Do not consider every stranger you meet a friend.

The first hemistich may also mean,—

“He, who goes to foreign countries, takes an enemy for his friend, for want of experience.”

59 ومن لا يزل يسترحل الناس نفسه .: ولا يعفها يوما من الذل يندم

“And he, who is always seeking to bear the burdens of other people, and does not excuse himself from it, will one day by reason of his abasement, repent.”

يسترحل الناس نفسه Lit. = allow himself to be used as حلة, or a camel litter, by the people; (استعارة).

يسترحل 3rd obj. and نفسه obj.

لا يزل pred. after يسترحل, one of الناقصة.

يعفها obj. of time. (مفعول فيه).

In يعفها the ها agrees with نفس, hence in fem. gend.

لا يزل jussive, being coord. to لا يعف.

ومن هاب اسباب المنايا ينلثر . . . وان يرق اسباب السماء يسلم 54

"And he who dreads the causes of death, they will reach him, even if he ascends the tracts of the heavens with a ladder."

يدرككم الموت ولو كنتم في بروج مشيدة = death will overtake you although you may be in strong towers."

ينلن 3rd per., fem. pl.

ومن يجعل المعروف في غير اهله . . . يكن حمدا ذما عليه ويندم 55

"And he, who shows kindness to one not deserving of it, his praise will be a reproach against him, and he will repent of having shown kindness."

ترحم برينگ تيز دندان . . . ستمگاري بود برگوسفندان

The showing of mercy to the sharp toothed leopard may be an oppression to the sheep.

يكن in the obj. case being pred. after ذما . . .

ومن بعض اطراف الزجاج قائم . . . يطيع العوالي ركبت كل لهدم 56

"And he who rebels against the butt ends of the spears, then verily he will have to obey the spear points joined to every long spear shaft."

He who prefers war to peace will be killed in battle one day.

The wandering desert Arabs when they met used to present the butt ends of their spears towards one another if their intentions were peaceful, the points if they intended fighting.

Some take the butt end to mean easy matters, and the points to mean hard matters. The line would then mean to say, "He, who does not yield to easy matters, will have to labour under great evils."

عوالي, pl. of عاليه (= *higher part*); in the obj. case, to يطيع, with its فصح suppressed by a poetical license.

عوالي, pl. of عاليه, to ركبت.

Object of نصب and تحطى is 3 under. &c., an example of the figure التفسير.

وَمَنْ لَا يَصْنَعُ فِي أُمُورٍ كَثِيرَةٍ . . يَضْرُسُ بِأَنْيَابٍ وَيُوطَأُ بِأَيْسَمٍ 50

"And he who does not act with kindness in many affairs will be torn by teeth and trampled under foot."

وَمَنْ يَجْعَلِ الْمَعْرُوفَ مِنْ دُونِ عَرَضٍ . . يَفِرُّ وَمَنْ لَا يَتَّقِ الشُّتْمَ يَشْتَمُ 51

"And he, who makes benevolent acts intervene before honour, incroases his honour; and he, who does not avoid abuse, will be abused."

The meaning of the line appears to be he who prefers acting benevolently to seeking means of increasing his honour will find his honour thereby increased.

دُونِ = in defence of.

3 in يَفِرُّ refers to عَرَضٍ. It may as well be taken to refer. to الْمَعْرُوفِ. when it would mean, "will do more benevolence."

وَمَنْ يَكْ ذَا أَفْضَلٍ فَجَحَلَ بِفَضْلِهِ . . عَلَى قَوْمٍ يَسْتَفِنُ عَنْهُ وَيَذْمُمُ 52

"He, who is possessed of plenty, and is miserly with his great wealth towards his people, will be dispensed with, and abused."

ذَا the objective form of ذُو; obj. of يَكْ.

يَكْ coord. to جَحَلَ.

وَمَنْ يَرَى لَا يَذْمُمُ وَمَنْ يَدَّ قَلْبَهُ . . إِلَى مَطْمَئِنِّ الْبِرِّ لَا يَنْجَحِمُ 53

"He who keeps his word, will not be reviled; and he whose heart is guided to self-satisfying benevolence will not stammer."

He will talk as a man who has no cause to fear.

Another reading وَمَنْ يُقْضِ قَلْبُهُ = he whose heart inclines to, and is joined with.

أَلَى بِرْمَطَيْنِ . أَلَى بِرْمَطَيْنِ = أَلَى مَطْمَئِنِّ الْبِرِّ also = pure and firm.

لَا يَنْجَحِمُ also = will not fall back.

lives eighty years will, mayest thou have no father *if thou doubt, grow weary.*"

ثمانين obj. of time.

ثمانين to تمييز obj. of specification حولا .

لا بالک a common term of imprecation.

ابا In the obj. case, being subj. (امم) after لا , which is لانفي الجنس  
the pred. being موجود , under.

This and the following lines are among the best instances of ارسال المثل , general maxims, embodying, as they do, excellent precepts of morality and ethics. In this and the following lines, all the aorist verbs, preceded by من are jussive, being شرط , and those that follow are also jussive being جزاء .

48 واعلم ما في اليوم والا مس قبله . ولكنني عن علم ما في قدمي

"And I know what has happened to-day and yesterday, before it, but verily, of the knowledge of what *will happen* to-morrow; I am ignorant."

قبل In the obj. case, being obj. of time (مفعول فية) .

لكن ي after subj. (adj. from عمل ) , pred. to the subj. عني .

ما relative, في اليوم its relative clause (صلة); elliptical for هو في اليوم  
So also ما في غد .

قبله i.e., the preceding and not any other past day. An instance of the figure نوع التنبيم ; or an expression, superfluous but defining more accurately.

49 رايت المنايا خبط عشواء من تصب . تكثر ومن نخطي يعمر فيهم

"I see death is like the blundering of a blind camel;—him whom he meets he kills and he whom he misses, lives and will become old."

نخطي to مفعول مطلق , in the obj. case, being cogn. obj. خبط an infin.,  
under.

عشواء a diptote غير منصرف , on account of الف ممدودة , fem. of عشي .

مصنم adj. to الف , in the masc. gender, agreeing with its form.

علا لة adj. sent. to تساق .

تميز in the obj. case, being غرامة .

طالعات and صحبات in obj. case, being either حال , or adj. to علا لة .

لحي حلال يعصم الناس امرهم . إذا طرقت إحدى الليالي بمعظم 45

"The camels belonged to a tribe abiding always in one place, whose power protects the people, when night brings them a great misfortune."

They protect the unfortunate.

لحي may also = on account of a tribe; Here the prepos. phrase goes with يعقلونه in line 44.

حلّ pl. of حلة = a collection of 100 houses, here used for the people.

Or pl. of حال = abiding near one another; many.

يعصم &c, adj. sent. to حي .

الناس by حي the obj. being امر . By حي is meant the tribe of the persons whom the poet praises.

كرام فلا ذوالضغن يدرك قبله . لديهم ولا الجاني لديهم يسلم 46

"They are noble, so that the one possessed of hate, cannot accomplish his hate against them and the criminal, who takes refuge with them, is not surrendered to his enemies."

Another reading عليهم عليهم "Nor is he who commits a crime against them safe from their revenge."

كرام either in the gen. case, being adj. to حي ; or in the nom. case, being هم under.

لا here is المشبهة بليس (ليس), and الجاني and ذو (ليس) subj., s. (اسم) in the nom. case; pred. being the sent. يدرك قبله in the first case; and يسلم with the expletive ب in the other case.

سليت تكاليف الحيرة وعن عيش . ثمانين حولاً لا بالک يسلم 47

"I have grown weary of the troubles of life; and he, who

هم i.e., the two persons whom he is praising, the pl. no. is used for respect.

These two men, although they paid they blood mulct, were guiltless of shedding blood.

أَبْنُ نَيْك one of Banī 'Abū, killed during the celebrated war of Dābis.  
الْمَلَم a place where one of Banī 'Ab was killed during the same war.

تَقِيل in the gen. case being مضاف إليه to دم.

Another reading. دَمُ ابْنِ الْمُجَدِّمِ.

وَلَا شَارَكَ فِي الْمَوْتِ فِي دَمِ نَوْفَلٍ. وَلَا وَهَبَ مِنْهَا وَلَا ابْنُ الْمُخَزَمِ 43

"And *their spears* did not participate in the death and blood of Nawfal, nor *in the blood of* Wahab, nor of Ibn-al-Mukhazzam."

The subj. of شَارَكَ is رَمَح in the preceding line.

All the persons mentioned here were killed during the war of Dāhis.

فَكَأَرَاهُمْ أَصْبَحُوا يَعْقِلُونَهُ. صَحِيحَاتٍ مَالٍ طَالِعَاتٍ بِمُخَرِّمِ 44

"I saw both of them paying them as blood mulct the best part of their flocks which were ascending the mountain pass.

كَلَّا In the obj. case, being منصوب على شريطة التفسير

أَرَاهُمْ &c., noun sent. secondary obj. to. أَصْبَحُوا

يَعْقِلُونَهُ pred. sent. (خبر) to أَصْبَحُوا.

صَحِيحَاتٍ either = free from defects; or paid without any demand. In the obj. case, being secondary obj. to يَعْقِلُونَهُ.

Here some copies have two lines in lieu of one, running thus—

فَكَأَرَاهُمْ أَصْبَحُوا يَعْقِلُونَهُمْ. عَلَالَةُ أَلْفٍ بَعْدَ أَلْفٍ مُصْتَمِ  
تُسَاقُّ إِلَى قَوْمٍ لِقَوْمٍ مُرَاعَةً. صَحِيحَاتٍ مَالٍ طَالِعَاتٍ بِمُخَرِّمِ

"So I saw them all paying them as blood-mulct repeated portions of thousand after thousand, fully reckoned. They were driven to one people on account of other people as a mulct l. i. &c."

لِقَوْمٍ = one thing after another, obj. of مُرَاعَةً.



يَدُّ (lightened form of يَدُّ) Passive, jussive. It is مهموز; but the final being lightened into ا, it is made to follow the rule of الناقص.

لَا if not.

40 رَعَوْا ظُهُومَهُمْ حَتَّى إِذَا تَمَّ ارْتِدَاؤُهُمْ . غَمَارًا تَفَرَّى بِالسَّلَاحِ وَبِالْأَدَمِ

“They allowed *their animals* to graze until when the interval between the hours of drinking was finished, they took them to the deep pool, which is divided by weapons and by shedding of blood.”

By the deep pool is meant war, and the meaning of the line is that the tribes refrained from war for a certain time, after which they again had recourse to arms.

ظُهُومًا, the interval between one drinking time and another. In the obj. case being obj. of time.

تَمَّ, subj. the implied pronoun referring to ظُهُومًا.

غَمَارًا contracted form of تَفَرَّى, obj. sent. to فَمَارًا.

Another reading رَعَوْا مَارَعُوا مِنْ ظُهُومِهِمْ = they allowed their camels to graze to their content during the interval, &c.

An instance of the figure of التظير.

41 فَفَضُّوا مَنَابِإَ بَيْنَهُمْ ثُمَّ امْدَرُوا . إِلَى كُلِّ مَسْتَوْبِلٍ مَتَوَحِّمٍ

“They accomplished *their objects* amongst themselves, then they led *the animals* back to the *pasture* of unwholesome indigestible grass.”

That is after they had had enough fighting—drinking of the pool of war—they prepared for the next time of fighting.

42 لَعَمْرِي مَا جَرَّتْ عَلَيْهِمْ رِمَاحُهُمْ . دَمَ ابْنِ نُهَيْكٍ أَوْ قَتِيلِ الْمُتَلَمِّ

“Verily by your life *I swear*, their spears never committed a sin against themselves in *taking*, (or never made them liable to any penalty for *shedding*) the blood of Ibne Nahkek or the one killed at Muthullam.”

عند منزل البَيْتَةِ = *at the lodging or place of death*. &c., لدى حيث القت

Another reading ولم تُفزع بيوتٌ = but many houses were not terrified.

Another reading ولم يُنظرٌ = did not respite.

38. لدى الأسد شاكى السلاح مُقَذَفٍ . . لم لبداظفاره لم تقلم

"Near a lion, fully armed, very warlike, who has a mane, and whose claws have not been clipped."

لدى الأسد in apposition with لدى حيث in line 37.

Or here كان ذلك (= *this happened*,) under.

شاكى, inverted form of شاك or شاكٌ with the medial *s* eliminated from شوكة, prowess or valour.

شاكى السلاح = who exhibits his prowess by his arms; or whose weapons are sharp; or bristling with arms.

مُقَذَفٍ (intensive,) thrown frequently into wars.

لم لبداظفاره لم تقلم adj. sent. *s*, to الأسد.

أسد metaphorically used for حصين. This line is generally quoted by writers on Rhetoric as an excellent example of the combination of the two kinds of استعارة (*metaphor*), مُتَجَرِّدَةٌ, (accompanied by circumstances relating to the thing compared,) and مُرْتَبِعَةٌ, (accompanied by circumstances relating to the thing compared with.)

جربني متى يظلم يعاقب بظلمه . . سريعاً وإلا يبد بالظلم يظلم 39

"Very brave;—when he is wronged he punishes by his tyranny quickly, and if he is not anticipated with oppression, he oppresses.

جربني may be in the gen. case being adj. to أسد; or in the nom. case being pred. (خبر) to under.

يعاقب and يظلم jussive being شرط and جزاء.

سريعاً, in the obj. case: either being حال, or adj. to عقاباً (مفعول) under.

made a vow secretly that he would kill one of the tribe of 'Abs out of the revenge for his father. This he did, but when the Beni 'Abs came to take revenge on him, Hārith Ibn 'Awf offered them one hundred camels as blood money or his own son to kill. The 'Absians took the camels and spared his son. The poet is now praising them for their act.

ل in لعربي and لنعم for emphasis.

الحي an adj. sent. to جر عليهم.

لا يوانتهم &c, a rel. clause (صلة) to the rel. pron. ما.

35. وَكَانَ طَوًى كُشْحًا عَلَى مَسْتَكْنَةٍ . فَلَا هَوَا بَدَا مَا وَلَمْ يَنْعَدِمَ

"And he had concealed his hatred, and did not display it, and did not proceed to carry out his intention until he got a good opportunity."

كُشْحًا طَوًى lit. *folded his flank*; (أُسِرَ كُنْدًا) mytonymy for أَسْرَ = cherished in heart.

مَسْتَكْنَةٍ adj. sent. to حُطَّة (= design) under, i. e., concealed stratagem, or malice.

36. وَقَالَ سَأَنْضِي حَاجَتِي ثُمَّ أَتَقِي . مَدَوِي بِالْفِ مِنْ وَرَائِي مُلْجِمٌ

And he said "I will perform my object of avenging myself, and I will guard myself from my enemy with a thousand bridled horses behind me."

37. فَشَدَّ وَلَمْ يَفْزَعْ بَيُوتًا كَثِيرَةً . لَدَى حَيْثُ الْفَتْ رَحَلَهَا امْ تَشْعَمُ

"Then he attacked his victim from 'Abs, but did not cause fear to the people of the many houses, near which death had thrown down his baggage."

He killed no one while the peace was in force except the one person on whom he meant to take revenge.

البيت must be taken to mean يَبُوتَا.

لَدَى locative noun, (ظرف المكان), حيث to مضى, which is مضى to the following sent., and is, therefore, indeclinable (مبني) with ضم.

امْ تَشْعَمُ (from تشع = to sweep away, as some suppose), a nick name for death.

كشانا = immediately after a birth. In the obj. case being حال .

Or adj. to لِقَاحًا (= conception) under.

مفعول مطلق in the obj. case being مفعول مطلق .

The verbs are all jussives; so also those in lines 32 and 33.

32 فَنَنْجِيْكُمْ لَكُمْ غُلَامَانِ اَشَامَ كُلَّهُمْ . كَا حَمْرَ عَادٍ ثُمَّ تُرْضِعُ فَتَنْطِمُ

"It will bring forth youths, most accursed, each of them is like Ahmar of the tribe of 'Ad; so it will give them suck and then wean them."

احمر عاد allusion (انتلميح) to Ahmar of the tribe of Thamúd, who killed the she-camel of the prophet Sâlib, and was held accursed for his misdeed. He is not of the tribe 'Ad as the poet describes him by a mistake; or, perhaps, it is because ثمود is called عاد الاخرى or the second 'Ad.

غلمان is مضاف and شوم under. مضاف اليه; and اشام adj. to شوم like (غير منصرف).

كُلَّهُمْ &c., adj. sent. to غلمان .

Lines 31 and 32 make an instance of the figure الترتيب and مراعاة النظير, Observance of like terms.

كُلَّهُمْ is كاحمر, مبتدأ pred. (خبر).

Prose order, غلمان شوم اشام.

33 فَتُخْلَلْ لَكُمْ مَا لَا تَعْلَلْ لِأَهْلِيْهِ . قُوِيْ بِالْعِرَاقِ مِنْ قَفِيْزٍ وَدِرْهَمٍ

"Then it will produce for you what the villages in Irâq do not produce for their people from bushels of corn and from money."

مَا explanatory of قُوِيْ.

مَا (صلة) to قُوِيْ, rel. clause &c., لا تَعْلَلْ.

This line is an instance of Irony التَّيَكُّمُ .

34 لَعْمَرِيْ لِنَعْمِ الْحَيِّ جَرَعَلَيْمٍ . بِمَا لَا يُوَاتِيْمُ حَصِيْنَ بْنَ ضَمْصَمٍ

"By my life I swear, how good a tribe it is upon whom Husain Bin Zamzam brought an injury by committing a crime which did not please them."

Husain Bin Zamzam's father was killed during the war between the Beni Zuhayr and the Beni 'Ab. When peace was concluded between the tribes, he

The verbs **يُخَوَّرُونَ** and others are passive and jussive, being apodosis to **لَا تَكُنْ**, or being in appoa. with **يَعْلَمُ** in line 27.

**يَنْقِمُ** jussive, being apodosis to **لَنْ يَعْجَلَ** under.

An instance of the combination of the figures **التدرّج**, *Gradation*, and **التفريق**, *Division*.

وما الحرب إلا ما علمتم وذقتم . وما هو عنها بالحدِيثِ المرجحِ 29

"And war is not but what you have learnt it to be, and what you have experienced, and what is said concerning it, is not a story based on suppositions."

ما a rel. pron. in the nom. case; the rel. clause or **علمتم** and **ذقتم**, with obj. **ما** under.

**ب** Expletive with the pred. after the negative. **ما**.

متى تبعثوها تبعثوها ذميمة . وتضري اذا ضربتموها فتضرم 30

"When you stir it up, you will stir it up as an accursed thing, and it will become greedy when you excite its greed and it will rage fiercely.

The war though it may be small in the commencement is sure to spread.

**تبعثوها** 1st and 2nd jussive, being **شرط** and **جزاء** respectively.

**تضرم** jussive being apodosis to **لَنْ تَضُرَّ** under.

**ذميمة** in the obj. case, being **حال**.

Another reading **ذليلة** = insignificant.

فتعركم مرى الوا بنفاله . وتلقح كشافا ثم تنج فتنج 31

"Then it will grind you as the grinding of the upper mill-stone against the lower, and it will conceive immediately after one birth and it will produce twins.

The misfortunes arising from war are double.

**ثفال** may also be translated as the cloth spread to catch the flour as it falls from a handmill.

Another reading تُدْرَى = are driven.

منتهى الجمع (غير منصوب) being a diptote.

مِزْنٌ for مِزْنَةٌ, by poetic license, اِفَالٌ being of com. gen., the measure being used for the masc. as well as for the fem. gen.

Another reading is اِفَالِ الْمُزْنِ or اِفَالِ مُزْنٍ (with اِضَافَةٌ) = the young camels, offsprings of مُزْنٌ, a certain famous stallion camel.

Young camels were generally given as mulct.

26 <sup>اَلَا اِبْلَغُ</sup> <sup>اَلْاِحْلَافِ</sup> <sup>عَنِي</sup> <sup>رِسَالَةً</sup> . <sup>وَذِيَّانَ</sup> <sup>هَلْ</sup> <sup>اَقْسَمْتُ</sup> <sup>كُلَّ</sup> <sup>مَقْصَمٍ</sup>

"Now, convey from me to the tribe of Zuhýán and their allies a message,—verily you have sworn by every sort of oath to keep the peace."

كل adj. of emph. (تاكيد) to مقسم, which is a cogn. obj. (مفعول مطلق), a verbal noun from اقسم.

Another reading <sup>فَمَنْ</sup> <sup>يُصَلِّحُ</sup> = who will convey?

هل here used in the sense of قد, = indeed.

27 <sup>فَلَا</sup> <sup>تَكْتُمُنِ</sup> <sup>اَللّٰهَ</sup> <sup>مَا</sup> <sup>فِي</sup> <sup>صُدُورِكُمْ</sup> . <sup>لِيُخْفِيَ</sup> <sup>وَمَعَهَا</sup> <sup>يَكْتُمِ</sup> <sup>اَللّٰهَ</sup> <sup>يَعْلَمُ</sup>

"Do not conceal from God what is in your breast that it may be hidden; whatever is concealed, God knows all about it."

He is here cautioning the tribe of Zuhýán against harbouring intentions of breaking their vows to keep the peace.

تكتمن emphatic, 2nd per., pl. masc.

لعل of ل by منصوب, ليخفي.

جزاء and شرط jussive being يعلم (Pass) يكتم.

الله subj. of يعلم; the obj. being under.

Prose order <sup>اُرْسَالِ</sup> <sup>الْمَثَلِ</sup> . <sup>وَمَعَهَا</sup> <sup>يَكْتُمُ</sup> <sup>بِعِلْمِهِ</sup> <sup>اَللّٰهَ</sup> . Another instance of a general maxim.

28 <sup>يُؤَخَّرُ</sup> <sup>فِيضَعُ</sup> <sup>فِي</sup> <sup>كِتَابٍ</sup> <sup>فِيهِ</sup> <sup>خَرٌ</sup> . <sup>لِيَوْمِ</sup> <sup>الْحِسَابِ</sup> <sup>اَوْ</sup> <sup>يُعْجَلُ</sup> <sup>فِيُنْقِمَ</sup>

"Either it will be put off and placed recorded in a book, and preserved there until the judgment day; or the punishment be hastened and so he will take revenge."

you be guided *in the right way*; and he who spends *his* treasure of glory will become great."

حال obj. of عظمين .

يُسْتَبِيع &c. also = takes a lawful possession of a treasure of glory *by means of his virtuous deeds*.

يُسْتَبِيع and يعظم jussive, being شرط and جزاء .

عَدَنان and عيسى ancestor of the tribes, among which were

هُدَيْتِمْ a passive optative sent.

ارسال المثل &c., an instance of ومن يستبِيع

Another reading يُعْظَم = achieves a great thing. Also يُعْظَم is respected.

تَعْفَى الْكُلُومَ بِاللَّيْلِينَ فَاصْبَحَتْ . . . يُنَجِّمُهَا عَنْ لَيْسَ فِيهَا بِجَرِيمٍ 23

"The memory of the wounds is obliterated by the hundreds of camels, and he, who commenced paying off the blood money by instalments, was not guilty of it (i.e., of making war)."

The sent. اَصْبَحَتْ &c., pred. to يُنَجِّمُهَا .

الابل pl of مائة, a.lj to الابل under.

اَبْل in اَصْبَحَتْ, and the implied pron. in يُنَجِّمُهَا refer to اَبْل .

اَلْحَرْبِ or الْكُلُومِ in فِيهَا refers to اَبْل .

يُنَجِّمُهَا قَوْمٌ لِقَوْمٍ غَرَامَةً . . . وَلَمْ يَهْرِيقُوا بَيْنَهُمْ مِلًّا صَاحِبًا 24

"One tribe pays it to another tribe as an indemnity, while they who gave the indemnity did not shed blood sufficient for the filling of a cupping glass"

تَمْدِيدٌ in the obj. case being غَرَامَةً .

يَهْرِيقُ يَهْرِيقُ, from هَرَقَ يَهْرِيقُ, modified from هَرَقَ يَهْرِيقُ, a quadriliteral verb, where the initial ه is a modification of ه

Another reading يَهْرِيقُوا مَا بَيْنَهُمْ; where the ي in يَهْرِيقُوا is syncopeated

فَاصْبَحَ يَجْرِي فِيهِمْ عَنْ تِلْدِكُمْ . . . مَغَانِمَ شَتَّى مِنْ اُفَالٍ مُزْنَمٍ 25

"Then there was being driven to them from the property you inherited, a booty of various sorts from young camels with slit ears."

Some Arabs, making a league to be revenged against their enemies, took oath with their hands plunged in a certain perfume, made by her, as a sign of their coalition. They fought until they were slain to the last of them.

Hence the proverb عَطْرُ مَنْشَمٍ عَنْ أَشَامٍ = more unlucky than the perfume of Manshim.

بعد ثفانينهم و دقهم = بعد ما ثفانوا (Vide the preceding line) بعد ما عطر منشم بينهم.

علمية and ان on account of (غير منصرف) , ذبيان .

ثفانوا denotes reciprocity of action.

التامع the figure of an instance of the figure of an Allusion.

وقد ثلثنا ان ندرى السلم واسعا . . . بحال ومعروف من القول نسام 20

"And indeed you said, 'if we bring about peace perfectly by the spending of money and the conferring of benefits, and by good words, we shall be safe from the danger of the two tribes, destroying each other'."

واسعا (= amply) in the obj. case, being حال to سلم .

معروف من explanatory to .

جزاء and شرط jussive being نسام and ندرى respectively.

فأصبحنا منها على خير موطن . . . بعديين فيها من عقوق ومأمن 21

"You occupied by reason of this the best of positions, and became far from the reproach of being undutiful and sinful."

These two men became much honoured on account of their good act in making peace.

أصبحنا to (خبر) على خير موطن a prep. phrase, pred.

بعديين in the obj. case being حال .

The pronoun ها refers in both cases to السلم, (used in the masc. as well as in the fem. gender), their act of completing the peace.

Or it may be taken to refer to الحرب, war, which is of the fem. gender.

عظيمين في ألبا معد ديتما . . . ومن يستبح كنزا من الحجد بعظم 22

"And you are great in the high nobility of Ma'add; may



Both in affluence and trouble they are always to be relied on.

These are the two chiefs mentioned in the introductory note.

يَمِينَا cogn. obj. (مفعول مطلق) to اقسمت under. or to اقسمت in the previous line.

لنعم a verb of praise, the sentence in full being, لنعم السيدان انكما.

ل for emphasis, introducing the following sent. as جواب القسم.

وجدتما adj. sent. to انكما under., secondary obj. سيدين under.

من explaining حال (بيانية).

سكيل = a rope of a single strand; singly twisted, or weak.

مبهر = a rope of several strands twisted together; doubly twisted, or strong.

القسيم another instance of سكيل ومبهر.

سعى ساعيا غيظ بن مرة بعدما . . . تبزل ما بين العشيرة بالدم 18

"The two endeavourers from the tribe of Ghaiz bin Murrah strove in *making peace* after the connection between the tribes had become broken, on account of the *shedding* of blood."

The tribes are the tribes of 'Abs and Zubyán.

اضافة of ن by ساعيا , dual, divested of ن.

بعد an adv. (ظرف) in the obj case, in the combination of اضافة with the following sentence:—

مصدرية (= taf) ما 1st.

بعد تبزل ما بين العشيرة = بعدما تبزل ما بين العشيرة.

2nd ما relative pron, the relative clause (صلة) being هودين العشيرة where هو is under ما هودين العشيرة = the state of affairs subsisting among the tribe.

تداركنها عبا و ذبيان بعدما . . . تفا نوا ودقوا بينهم عطر منشم 19

"You repaired *with peace* the condition of the tribes of 'Abs and Zubyán, after they had fought with one another, and ground up the perfume of Manshim between them."

منشم , name of a woman who sold perfume, at Mecca.

14 جَعَلُوا الْقَنَاةَ عَنْ يَمِينٍ وَحَزْنَهُ . : . وَكَمْ بِالْقَنَاةِ مِنْ مُحِلٍّ وَمُحَرَّمٍ

"They kept the hill of Qaná and the rough ground *about* it on *their* right hand; while there are many, *dwelling* in Qaná, the *shedding of whose blood* is lawful and unlawful."

There are many enemies and many friends dwelling there.

كم here خبره , subj. to the pred. بالقناة .

Here من explanatory to كم .

محرم = an enemy, without a protection ; محرم = a friend protected by a covenant (حُرْمَةٌ) .

محرم من محمل و محرم an instance of the figure التقسيم (Distribution).

15 ظَهَرُوا مِنَ السَّوْبَانَ ثُمَّ جَزَعْنَهُ . : . عَلَى كُلِّ قَبِيلٍ قَشِيبٌ وَمَقَامٌ

"They came out from the valley of Soobán, then they crossed it, *riding in* every Qainian *howdah* new and widened."

هودج relative adj., (= of the tribe of بلقين .) qualifying هودج under.

Another reading مَصْفَاءٌ = made roomy.

16 فَاقْسَمْتُ بِالْبَيْتِ الَّذِي طَافَ حَوْلَهُ . : . رِجَالُ بَنُوهُ مِنْ قُرَيْشٍ وَجُرْهُمٍ

"Then I swear by the temple, round which walk the men who built it from the tribes of Quraish and Jurhum."

This refers to the temple at Mecca which was built by Isma'il, son of Abraham, ancestor of the tribe of Quraish, who married a woman of Jurhum, an old tribe of Yaman, who were the keepers of the temple before Quraish.

الذي to (صله) &c, relative clause.

رجال an adj. sent. to رجال .

حول obj. of place (غرف المكان).

17 يَمِينًا لِنَعْمِ السَّيِّدَانِ وَجِدْتُمَا . : . عَلَى كُلِّ حَالٍ مِنْ مَسْكِينٍ وَمُسْتَوْجِبٍ

"An oath, *that you* are verily two excellent chiefs, who are found *worthy of honour* in every condition, between ease and distress."

وَفِيهِنَّ مَلهى لِلطَّيْفِ وَمَنْظَرٌ . . اَيْقُ لِعَيْنِ النَّاطِرِ الْمُنَوِّسِ 11

"And amongst them is a place of amusement for the far-sighted one, and a pleasant sight for the eye of the looker who looks attentively."

اللطيف also = one of exquisite or nice taste

Another reading لِلصَّديقِ = for the true lover.

مَنْظَرٌ and مَلهى subj. s. to the pred. فِيهِنَّ .

كَانَ فَنَاتُ الْعَيْنِ فِي كُلِّ مَنْزِلٍ . . نَزَلْنَ بِهِ حَبَّ الْقَنَا لَمْ يَحْطَمِ 12

"As if the pieces of dyed wool which they left in every place in which they halted, were the seeds of night-shade which have not been crushed."

مَنْزِلٍ adj. sent. to نَزَلْنَ بِهِ .

كَانَ in the nom. case, being pred. after كَانَتْ .

حَبَّ adj. sent. to لَمْ يَحْطَمِ . An instance of the figure نوع الايغال .

فَلَمَّا وَرَدْنَ الْمَاءَ زُرَقًا جَمَامَهُ . . وَضَعْنَ عَصِيَّ الْحَاضِرِ الْمَتَّخِمْ 13

"When they arrived at the water, the mass of which was blue from intense purity, they laid down their walking sticks, (i. e., took their lodging there,) like the dweller who has pitched his tents."

مَاءَ to حال (ii) or مَاءَ in the obj. case, being an attribute to زُرَقًا (i) or جَمَامَهُ , the whole (iii) or زُرَقَ in the nom. case, being pred. to the subj. وَضَعْنَ . الْمَاءَ , an adj. sent. to زُرَقَ .

اَقْمَنَ مَنَّاكَ for كَنَازَةً metonymy وَضَعْنَ عَصِيَّ الْحَاضِرِ الْمَتَّخِمْ lodged there.

جَمَامَ pl. of جَمَّةٌ = water collected in a well after drawing.

عَصِيَّ pl. of عَصَا .

٨ علون بانماط عناق وركلة . : و راد حواشيها مشاكهة الدم

"They have covered their howdahs with coverlets of high value, and with a thin screen, the fringes of which are red, resembling blood."

علون بانماط = caused coverlets to be put on; ب of causation (للتمدة)

حواشيها in the nom. case to و راد (af. pl. of ورد)

ركلة and انماط either in the gen. case, being adj. s. to حواشيها and و راد or in the nom. case, being pred. (خبر) to هي subj. (مبتدأ) under.

Another reading runs thus:—

٩ و راد الحواشي لونها لون عندم = red of fringes, the colour of which is the colour of Brazilwood. لونها &c., adj. sent. to الحواشي subj. (مبتدأ) and لون pred. (خبر).

٩ و ركن في السوبان يعلون مئة . : عليهن دل الناعم المنعم

"And they inclined towards the valley of Soobán, ascending the centre of it, and in their faces were the fascinating looks of a soft-bodied person brought up in easy circumstances."

وركن also means — 'They mounted the rumps of the camels.'

عليهن and يعلون مئة, &c., adv. sent. s of حال.

دل subj. (مبتدأ) and عليهن pred (خبر).

١٠ بكرن بكورا واستحسن بسكرة . : فمن وادي الرس كليلد لنقم

"They arose early in the morning and got up at dawn, and they went straight to the valley of Rass as the hand goes unsparingly to the mouth, when eating."

بكرن بكورا cogn. obj. مفعول مطابق.

Here كليلد لنقم and الرس subj., the pred. being بكرن بكورا.

Another reading لوداي الرس = for the valley of Rass.

لنقم makes the figure التمكن, as the rhyming word القم is easily and naturally made out as the proper word to follow the word البد.

where the kettle used to be placed at night, and the trench round the encampment, which had not burst, like the source of a pool."

أَثَقَيْتَ (pl. of أَثَقَيْتَ) and نُورًا in the obj. case by عَرَفْتُ under. Or being obj. to تَوَهُّم in the preceding line. In the latter case, the version would run thus:—'*After thinking upon the three stones and the trench, &c.*'

مَنْتَهَى الْجَمْعِ، being مَنْتَهَى، diptote.

مَعْرَسٌ، a locative noun (اسم الظرف) from تَعَرَّسَ.

فِي مَعْرَسِ مَرَجَلٍ، lit. in the night-halting place of the kettle; where the kettle was placed at night.

Another reading الْجِدُّ an old well.

نَوِيًّا adj. sent. to لَمْ يَنْتَلِمْ.

فَلَمَّا عَرَفْتُ الدَّارَ قُلْتُ لِرَبْعِيَا . . . إِلَّا أَنْعَمَ صَبَاحًا أَبَاحَ الرَّبِّعِ وَأَسْلَمَ 6

"And when I recognised the encampment I said to its site, 'Now good morning, oh spot; may you be safe from dangers.'"

أَنْعَمَ صَبَاحًا = may you enjoy happiness in the morning. A common form of salutation among the Arabs. The morning time is specified, because it is generally the time most exposed to the danger of raids.

أَنْعَمَ obj. of time. Another reading مِمَّ، either syncopated form of أَنْعَمَ or imper. from مِمَّ.

تَبَصَّرَ خَلِيلِي هَلْ تَرَى مِنْ ظُعَائِي . . . تَحْمِلْنَ بِالْعُلَايَا مِنْ فَوْقِ جُرْثُمِ 7

"Look, oh my friend! do you see any women travelling on camels, going over the high ground above the stream of Jurthum."

He fancies he sees the women again whom he saw twenty years previously, and he appeals to his companion to know if what he sees is real.

خَلِيلِي a vocative noun، مَنَادِي مَضَافٍ.

مِنْ expletive, used after هَلْ. It, however, conveys the meaning of 'any.'

ظُعَائِي a diptote, here used as a triptote (with كَسْرَة and تَنْوِين) by a poetical license.

تَحْمِلْنَ، &c., adj. sent. to ظُعَائِي.

الْعُلَايَا also name of a place.

as though they were the renewed tattoo marks in the sinews of the wrist."

الرقمتين the two stony meadows, one near Madeenah, and the other near Baarah.

بِالرَّقْمَتَيْنِ is explained in two ways: (1) at each of the two meadows; or (2) between the two meadows.

The sentence is interrogative, ا being under.

دار كانها مراجع &c., an adj. sent. to دار.

بِهَا الْعَيْنُ وَالْأَرَامُ يَمْشِينَ خَلْفَهُ . وَاطْلَاوَعَا يَنْهَضْنَ مِنْ كُلِّ مَجْتَمٍ 3

"The wild cows and the white deer are wandering about there, one herd behind the other, while their young are springing up from every lying-down place."

عَيْن pl. of عينا = a wild cow, wide in the eye.

العَيْن and الأَرَامُ subj. (يَمْشُونَ), ا being pred.

الْأَرَامُ adj. sent. to العَيْن and يَمْشِينَ.

خَلْفَهُ also = مَخْتَلِفَات, wandering in various directions. In obj. case being حال.

مَجْتَمٍ, the noun. of place, from جَمَعَ to sit.

وَاطْلَاوَعَا &c., adv. sent. of حال introduced by و. يَنْهَضْنَ &c., pred. sent.

to the اطلأوها, يَمْشُونَ.

وَقَفْتُ بِهَا مِنْ بَعْدِ عَشْرِينَ حِجَّةً . فَلَمَّا عَرَفْتُ الدَّارَ بَعْدَ ثَوْنٍ 4

"I stood again near it, (the encampment of the tribe of Awfá,) after an absence of twenty years, and with some efforts, I knew her abode again after thinking awhile."

عَشْرِينَ in the obj. case being تَمَثَّلَ after حِجَّةً.

لَا in the obj. case being حال.

يَعْدُ obj. of time.

أَلَا فَيَسْفَعُ فِي مَعَرَسِ مَرَجٍ . وَثَوْنًا كَجَدِّمِ الْحَوْضِ لَمْ يَنْثَلَمْ 5

"I recognised the three stones blackened by fire at the place

## القصيدۃ الثالثة

### THE THIRD POEM.

Ascribed to Zuhair bin Abu Sulmá Al-Muzani.

In this poem the poet is praising Hārith bin 'Auf bin Abū Hārithah and Haram bin Sinán bin Abu Hārithah Al-Murri of the tribe of Banī Zubyán, because the two men by paying the blood-money had brought about peace between the Banī Zubyán and the Banī 'Abs.

The metre and the rhyme of the poem are the same as those of the two preceding poems.

etc.	نكلم	نكلم	أوفى دم	أوفى دم	أمن
	مفاعيل	مفاعيل	مفاعيل	مفاعيل	مفاعيل
	مقبوض	مالم	مالم	مالم	مالم

1 أَمِنْ أَمٍّ أَوْفَى دِمْنَةٍ لَمْ نَكَلِمِ . . بِعَوَانَةِ الدَّرَاجِ فَالْمَثَلِمِ

"Does the blackened ruin, situated in the stony ground between Durraj and Mutathallim, which did not speak to me, when addressed, belong to the abode of Ummi Awfá?"

ا for ام. The interrogative is either because the poet only faintly recognises the vestiges on account of remote time; or because he is overcome by strong emotions, roused by the sight.

أَمِنْ أَمٍّ أَوْفَى دِمْنَةٍ elliptical for أَمِنْ مَنَازِلِ أَمٍّ أَوْفَى = Is there among the abodes of Ummi Awfá.

دِمْنَةٍ subj. and أَوْفَى pred.

لَمْ نَكَلِمِ syncope form of نَكَلِمُ, aorist jussive.

2 وَدَارُهَا بِالرَّقَبَيْنِ كَانَهَا . . مَرَجِيعٍ وَشِمِّ فِي نَوَاشِرِ مَعْصَمٍ

"And is it her dwelling at the two stony meadows, seeming

اسطُطعتْ syncope of اسططعتْ.

عَنِ الْمَرْءِ لَاتَحِلُّ وَابْصُرْ قَرِينَهُ . تَكُنْ قَرِينًا بِالْمَقَارِنِ مُقْتَدِي \* 111

"Do not look concerning a man, but look to his associates, for verily the companion is a follower of his companion."

"Birds of a feather flock together."

Another reading وصل عن قرينه = but ask about his associate

Another reading يقتدي .

إِذَا كُنْتَ فِي قَوْمٍ فَصَاحِبْ خَيْرَهُمْ . وَلَا تَصْصِبِ الْإِنْسِي تَقْرُدِي مَعَ الرَّدِي \* 112

"When you are amongst a tribe, associate with the best of them, and do not associate with the bad ones, for you will become bad by con-act with -to bad."

فصاحب is, as usual, introduced by ف .

ف, in لا تصيب, (=lest) introduces the apodosis to the Imp. تَقْرُدِي, and governs the verb تَقْرُدِي with نصب .

تَقْرُدِي = let lest you perish along with the perishing (people).





ملكت relative clause (ما) to ما , obj & under.

107 سَتِيهِي لَكَ الْإِيَّامَ مَا كُنْتَ جَاهِلًا . وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَزِدْهُ

"The time will show you that of which you were ignorant; and he to whom you did not give the necessities of life will bring you news."

ما a relative pron. ; its صلة or relative clause being كُنْتَ جَاهِلًا .

عنه under: after جَاهِلًا .

من a relative pron. subj. to يَأْتِي its relative clause (صلة), & obj. under.

تَزِدْ synecopated form of تَزِدْ .

108 وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَبِعْ لَهُ . بَلَّغْنَا وَلَمْ تَضْرِبْ لَهُ وَقْتُ مَوْعِدٍ

"And he will bring you news, for whom you did not purchase food, and did not appoint for him an agreed-upon time for meeting."

Here لم تَبِعْ = لم تشتتر = you did not purchase.

من (صلة) to and لم تَبِعْ لَهُ and بَلَّغْنَا &c. relative sent

109 وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَبِعْ لَهُ . بِسِرِّهِ لَمْ تَنْفُضْ لَهُ ظَهْرَ مِزْوَدٍ \*

"And he will carry news to you, to whom you did not disclose any secret, nor did you shake the surface of his provision-bag."

i.e., nor did you examine his provision-bag, as to whether he had any sufficient provision.

من (ما) to the relative &c, and لم تَنْفُضْ لَهُ &c, relative clauses لم تَبِعْ لَهُ .

110 لَعْدِي مَا أَلِيَّامَ إِلَّا عَارَةً . فَمَا امْطَعْتُ مِنْ مَعْرُوفِهَا تَزِيدُ

"By your life, the time is not, except borrowed; so provision yourself with what you can from the goodness of it."

ما relat pron, obj of تَزِيدُ , &c, its relative clause ; obj. & being under.

وامفر مضبوح نظرت حواره .: على النار واستود عقر كف مجيد 104

"And many a yellow arrow, changed as to its colour by being placed near the fire, the successful return of which I awaited, I gave it over to the hand of him who never succeeded."

He generously gave his lucky arrow to the unlucky gambler.

The *hac* refers to a species of gambling with pointless arrows, called قدح .

رب = و .

مضبوح from ضبح to change the colour of anything by placing it near the fire.

اصغر in the gen. case by و (رب =) read with فصح being a diptote for وزن الفعل and مقفه .

حواره &c., sent. *anodosi* to و (رب =).

مجيد = One taking no part in the game, being a maser, and only shuffling or dealing forth the arrows for the players.

ارى الموت اعداد النفوس ولا ارى .: بعيدا غدا ما قرب اليوم من غد 105\*

"I see death to be a number of inspirations of the breath, and I do not see to-morrow to be remote. How very near is to-morrow to to-day."

اعداد secondary obj. to رى .

لا ارى secondary obj. to بعيدا .

فعل التعجب is ما قرب .

ما قرب to obj. اليوم .

وما لام نفسي مثلها قط لانم .: ولا سد فتري مثل ما ملكت يدي 106

"And no reproacher ever reproached like my own self, nor did anything supply my want as did that which my hand contained."

لا لام subj. to لا م; مثلها in appos. with it.

سد subj. of مثل .

ما a relative pron. in the gen. case being اليه .

ولكن نفى عنى الرجال جراء تي. subj. to لضر and نفى obj.

100 ولكن نفى عنى الرجال جراء تي. : عليهم واقطامي وصحتي ومحتمي

"But my bravery, which I showed against them, and my boldness and sincerity, and the nobleness of my origin, repulsed the people from me."

نفى. subj. to &c., اقطامي. جراء تي.

101 لعبرك ما امري علي بغية. : نهاري ولا ليلي علي بسرمد

"By your life I swear that no intricate affair is perplexing to me during my day, nor does my night seem long to me on account of anxiety."

However arduous the undertaking he had in hand, he did not delay in accomplishing it.

(مفعول فيه) object of time نهاري.

بسرمد subj. to the pred. ب prep. the prep. لعبرك.

102 ويوم حبست النفس عندا عتوا كها. : حفاظا علي عوراتي والتهدد

"And many a day I made my spirit firm at the time of its press in war, protecting its objects of defence and against the threats of the enemy."

(رب =) و in the gen. case, being يوم.

(ظرف الزمان) obj. of time, عندا.

مفعول له مفعول في, in the obj. case, being حفاظا.

103 على موطن يخشى الفتى عندا الردى. : متى تعترك فيبر القرائض ترعد

"In a place where the brave man fears destruction, when the shoulders of the warriors clash together in it, and they shake with terror."

موطن, &c., an adj. sent. to يخشى.

جزاء and شرط being ترعد and تعترك.

تعترك subj. to القرائض.

فَإِنْ مِتُّ فَأَنْعِنِي بِمَا أَنَا أَهْلُهُ .: وَحَقِّي عَلَى الْجَبِّبِ يَا ابْنَةَ مَعْبَدٍ 96

"Then if I die, spread the news of my death, *praising me* for what I deserve, and rend the collar of *your* garment over me, Oh, daughter of Ma'bad!"

فَأَنْعِنِي apodosis to أَنْ, introduced by ف.

مَا a relative pron. in the gen. case by ب; أَنَا أَهْلُهُ a relative clause (صلة) to مَا, أَنَا being the subj. and أَهْلُهُ the pred.

ابْنَةَ in the acc. case, being منادى مضاف.

وَلَا تُجْعِلْنِي كَأَمْرِ لَيْسَ هُمَ .: كَهْمِي وَلَا يَغْنِي فَنَائِي وَمَشْهَدِي 97

"And do not make me like a man whose zeal is not as my zeal, and who does not suffice *other's wants* as I do, nor had my experience *in war*."

لَا تُجْعِلْنِي jussive, being negative imperative, fem. sing.

كَهْمِي and لَيْسَ to (أَسْم) هُمَ subj. هُمَ. أَمْرُهُ adj. sent. to هُمَ. (خبر).

مَفْعُول مطلق (شهود) (= مشهود) and فَنَاءِ.

بَطِيءٌ عَنِ الْجَلِيِّ سَرِيعٌ إِلَى الْخَنَاءِ .: ذُلُّهُ يَجْمَعُ الرِّجَالَ مَاهِدٌ 98

"Who is slow in great affairs, quick towards corrupt things, mean, and much ill-treated by the blows of men."

That is, one who could not defend himself.

اجْمَاعُ pl. of جَمْع = clenched fist.

اجْمَاعُ and مَاهِدٌ shows relation between.

فَلَوْ كُنْتُ وَغَلًّا لِلرِّجَالِ لَضَرَنِي .: عِدَاوَةُ ذِي الْأَصْحَابِ وَالْمُتَوَحِّدِ 99

"For if I were a coward amongst men, verily the enmity of him possessed of confederates and also the single one, had hurt me."

كُنْتُ to (خبر) pred. وَغَلًّا.

لَضَرَنِي apodosis to لَوْ, introduced by the ل of emphasis.

الف الاستفهام interrog. particle. Here it is an interrogation of appeal *الاستفهام التقريري*. انت ترى = الست ترى. you do see.

93 وَقَالَ الْأَمَّاذُ ثَرُونُ بِشَارِبٍ .: شَدِيدٌ عَلَيْنَا بَغْيُهُ مُتَعِدٍّ

“And he said to the tribe, ‘Now, what do you see *should be done* to a drinker of wine whose evil doing is *too hard* for us to bear, and is intentional.’”

ذَا interrogative, subj. to the pred. مَا.

ذَا, demonstrative pron. (اسم الإشارة).

ثَرُونُ adj. sent. to ذَا, the obj. ُ being under.

The sent. in full runs thus—ثَرُونُهُ يَفْعَلُ بِشَارِبٍ.

بَغْيُهُ in the nom. case, being subj. to the adj. شَدِيدٌ.

94 فَقَالَ ذُرْوَةُ إِنَّمَا نَفْعُهُ لَهَا .: وَلَا تَكْفُوا قَامِي الْبَرِي يَزِدُّ

“Then he said, ‘Leave him alone, for the benefit of her, (i.e., the she-camel,) is for him, but if you do not stop the remote ones of the kneeling camels, he will increase in killing them, if left at his mercy.’”

As the camels at his father's death would belong to him, he was injuring himself as well as his father by killing one of them.

جَزَاءٌ and شَوْطٌ jussive, being تَكْفُوا.

لَا = لَا if not.

95 فَظَلَّ الْأَمَاءُ يَتَلَلْنَ حَوَارِعًا .: وَيُعِي عَلَيْنَا بِالسَّدِيفِ الْمَرْهُدِ

“Then the maids commenced cooking her colt found in her womb, and the fat shred hump was hastily brought to us.”

يَتَلَلْنَ a sent. pred. after ظَلَّ.

يُعِي a passive, prepositional verb, with السَّدِيفِ for its subj., which is, however, in the gen. case by ب. An adv. sent. of حال introduced by وَ أَوَّالِهَا.

Another reading يُسْعِي (active), with الْأَمَاءِ for the subj.

قد a noun with the force of a verb, (اسم فعل).

ي 1st pers. pron. obj. to قد.

89 إِذَا ابْتَدَأَ الْقَوْمَ السِّلَاحَ رَجَدْتَنِي . مَنِيعًا إِذَا بَلَّتْ بِقَائِمٍ يَدِي

“When the people hasten to arms, you would find me invincible if my hand had hold of the handle of it.”

إِذَا apodosis to رَجَدْتَنِي.

مَنِيعًا secondary obj. to رَجَدْتَنِي.

90 وَبَرِي هَجُودٌ قَدْ أَثَارَتْ مَخَافَتِي . بَوَادِيهَا امْشِي بَعْضُ مَجْرَدٍ

“And many kneeling and sleeping camels,—the foremost ones of them rose up, fearing me, while I was going near with a naked sword, being aware that I wanted to slaughter them for hospitality.”

بَرِي pl. of بَارِك a kneeling camel.

هَجُودٌ pl. of هَاجِد sleeping.

Another reading نَوَادِيهَا or هَوَادِيهَا (=the flying ones).

أَثَارَتْ, &c., sent. apodosis to وَ (=رب). Lit.=my fear roused, &c

امْشِي, &c., adv. sent. of حَال.

91 فَمَرَّتْ كَهَاتَ ذَاتٍ خَيْفٌ جَالِلَةٌ . عَقِيلَتُ شَيْخٌ كَالْوَيْلِ يَلْنَدُ

“Then there passed by me an old she-camel, loose-skinned in the adlers, a big she-camel, the best part of the property of a stern old man, like a stick, thin from old age.”

The old man is his father.

92 يَقُولُ وَقَدْ تَرَا لَوْضِيفٌ وَمَسَاقِبًا . أَلَسْتَ تَرَى أَنَّ قَدْ أَتَيْتَ بِمُرِيدٍ

“He was saying, when her pasture and leg had been cut, ‘Do you not see that you have brought a great misfortune upon me.’”

وَأَوَالِحَالٍ &c., adv. sent. of حَال, introduced by وَ.

أَتَيْتَ, &c., a noun. sent. introduced by أَنَّ. obj. of تَرَى.

الضرب = *lit.* light of muscles.

Another reading الجعد = strong of make, or munificent.

انا subj. (مبتدا) ; خشا and الرجل pred.

الحدة of com. gend.

وَأَلَيْتَ لَا يَنْفَكُ كُحِّي بِطَانَةٍ . لِعَضْبِ رُقَيْقِ الشَّفَرَتَيْنِ مَهْدَةً 86

"And I swear, my waist does not cease to be the lining to an Indian sword, sharp as to its two edges."

That is, his sword was always girded on.

بطانة in the obj. case, being pred. after لا ينفك , one of the الافعال الناقصة .

حسام إذا ما قمت منتصرا به . كفى العود منه الود ليس بمعضد 87

"A sharp sword, when I stood up taking revenge with it, the first blow with it sufficed for the second, for it is not a bill-hook."

No second blow was necessary.

منتصرا به adj. phrase, obj. of حال to the implied subj. of قمت .

كفى apodosis to إذا ما , an adj. sent. to حسام .

العود obj. to كفى ; or obj. of حال , being = عائداً = while striking again.

أخي ثقة لا يبتني عن ضربتي . إذا قبل مهلا قال حازجة قدي 88

"A trusty one, which does not turn away from the object to be struck; if it should be said to it, 'Gently, stop', the withholder of it, (i.e., the owner of it,) would say, 'It is sufficient for me, the blow has already done its work.'"

حسام , &c., adj. sent. to لا يبتني .

كف عن الضرب cogn. obj. (المفعول المطلق) to امهل under. Here = forbear striking.

حازج lit. preventer or stopper, i. e., the man who controlled the sword. It also = the edge of the sword; and then the line would mean, "the edge of the sword would say, 'enough, I have done the work.'"

فَذَرْنِي وَخَلِّقِي إِنِّي لَكَ شَاكِرٌ . وَلَوْحَلَّ بَيْتِي نَائِيًا عِنْدَ زَرْغَدِ 82

“Then leave me alone to my own habits, for verily I am grateful to you *even* if my dwelling-place was established far away near *the mountain of Zarghad*.”

Zarghad, the name of a mountain in a distant district, belonging to Ghattān.

مفعول معي in the acc. case, being

بَيْتِي obj. of حال .

فَلَوْ شَاءَ رَبِّي كُنْتُ قَيْسُ بْنُ عَاصِمٍ . وَلَوْ شَاءَ رَبِّي كُنْتُ عَمْرُو بْنُ مَرْثَدٍ 83

“And if my Lord willed it, I would be *like* Qais, the son of Āsim, and ‘Amru, the son of Marṭḥad.”

Qais-ibn-Āsim, of the tribe Shaibān, and ‘Amru-ibn-Marṭḥad, of the tribe of Bekr-ibn-Yāsil, were two Arab chiefs, renowned for their high birth and great wealth.

فَأَصْبَحْتُ ذَا مَالٍ كَثِيرٍ وَزَارِنِي . بَنُونَ كِرَامٍ سَادَةٌ لِمَسُودٍ 84

“Then *if like these two people* I should be possessed of much property, noble sons, (i.e., *people*,) would visit me,—chiefs under a recognised chief, (i.e., *himself*).”

The meaning of these two lines is that if God willed it, he would become great and powerful.

الافعال الناقصة one of أَصْبَحْتُ in the obj. case, being pred. after

فَأَلْفَيْتُ ذَا مَالٍ = I would be found possessed of property.

Here ذَا مَالٍ secondary obj. to the pass. أَلْفَيْتُ .

Another reading وَعَادَنِي = and would visit me. Also وَزَادَنِي = and would increase my *family and retinue*.

لِمَسُودٍ also = sons of a recognised chief.

أَنَا الرَّجُلُ الضَّرْبُ الَّذِي تَعْرِفُونَهُ . خَشَّاشٌ كَرَّاسِ الْحَيَّةِ الْمَتَوَقَّةِ 85

“I am the energetic man whom you know to be venturesome and sharp as the head of the sharp snake.”



, Another reading مَطْرِدِي (a verb. noun from 4th conj.) = his getting me banished.

79 فَلَوْ كَانَ مُوَلَايَ أَمْرُهُ هُوَ غَيْرُهُ . لَفَرَّجَ كُرْبِي أَوْ لَانْظُرْنِي غَدِي

“For if any man but himself was my cousin, verily he had cheered my grief, or he would have given me delay until to-morrow.”

Any one but his cousin would have helped him.

أَمْرُهُ adj. sent. to امره .

ل for emphasis (تاكيد) generally used with the apodosis to لو .

غَدِي obj. of time (ظرف الزمان).

Another reading مَسْهَرًا ابن اصْرَم مَسْهَرًا . Here مَسْهَر in apposition with ابن , being عطف البيان .

80 وَلَكِنْ مُوَلَايَ أَمْرُهُ هُوَ خَانِقِي . عَلَى الشُّكْرِ وَالْتِسَالِ أَوْ أَنَا مَقْدِي

“But my cousin is *such* a man as *tries* to strangle me for the thanks, or for the frequent asking for his aid, or if I ransom myself from him, (i. e., keep distant from him.)”

His cousin is angry with him under all circumstances.

هُوَ خَانِقِي adj. sent. to امره .

أَسْأَلُ an intensive infinitive.

مَقْدِي , here under.

Another reading أَوْ أَنَا مَعْتَدِي = or if I am doing him injustice. Here عَلَيْهِ un'er.

81 وَظَلَمَ ذَوِي الْقُرْبَى أَشَدَّ مَضَافَةً . عَلَى الْمَرْءِ مِنْ وَقَعِ الْحَسَامُ الْمَهْدِي

“And the tyranny of relations is more severe, as to the pain it causes a man, than the descent of the Indian sword.”

أَشَدَّ an obj. of specification (تميز) to مَضَافَةً .

مِنْ (= *thor*); for comparison.

be amongst the defenders of your honour, and if the enemy comes to you, striving for your destruction I will strive to repulsing him."

اجهد and يأت jussive, being شرط and جزاء ; so also

Another reading في الجلى .

الجلى adj. used as a noun for الخطبة , or الخطبة .

الجلي = حماة عنها = defenders against it. ها referring to الجلى .

Here بالجهد goes with يأتك , giving a transitive signification to يأتك

Or اجهد = اجهد بالجهد , and اجهد , may be taken to go with يأتك ,

Here ب explicative.

77 وإن يقدفوا بالقذف عرفك اسقهم . بشرب حياض الموت قبل التهديد

"And if they revile your honour with defamation, I will cause them to drink of the cup of the pool of death, before (i. e., without) threatening them."

جزاء and شرط jussive by اسقهم and يقدفوا .

قبل obj. of time (ظرف الزمان).

78 بلاحدث احداثه ومحدث . فجاني وقذفي بالشكاة ومطردى

"Without any occurrence which I caused to happen I am blamed and reproached with complaints and banished, and I am reprieved, as if I have caused my own defamation, my own reproach with complaint, and my own banishment."

حدثت . حدثت .

بلاحدث co-ordinate to على غير شكلي in line 74, with the conjunc. under.

محدث pred. (مبتدأ) to the subj. (خبر) .

Some take the under. subj. to be هو , and then it = and he is like one who causes my reproach, &c.

مطردى and قذفي is the a. c. case, being objects to the transitive participle يحدث .

مطردى a verbal noun, or noun of action from طرد to banish, my banishment, &c. .

ملحد! adj. to ميت under.

Another reading وأَيَّامُنِي

74 عَلَى غَيْرِ شَيْءٍ قَلْتُمْ غَيْرَ أَنِّي . نَشَدْتُ فَلَمْ أَغْلِ حَمُولَةَ مَعْبِدٍ

"He blames me for nothing which I could have said to him, except that I searched for the baggage camel of my brother Ma'bad and was not negligent in the search."

شَيْءٍ adj. sent. to قَلْتُمْ.

Another reading, عَلَى غَيْرِ ذَنْبٍ = without any fault.

غَيْرِ to مضاف اليه, أَتْ أَنْتِي, &c., a noun. sent. introduced by أَتْ.

أَتْ after نِي. pred. to the subj. نَشَدْتُ.

Observe an example of تنازع الفعلين. Here the two verbs نَشَدْتُ and لَمْ أَغْلِ claim حَمُولَةَ for their object.

مستثنى منقطع being in the obj. case.

75 وَتَرَبُّتٍ بِالْقُرْبَى وَجَدِكُ إِنَّ . مَتَى يَكُ امْرُؤٌ لِلنَّكِدَةِ إِشْهَدُ

"I sought approach to you by the common tie of relationship, and by your good fortune, O Malik, I do present myself to help you when an affair demanding serious efforts presents itself."

قسم of the gen. case governed by the وَ of قسم.

Observe here the الالتفات, or the change from speaking about his cousin to addressing him directly.

إِنَّ in إِنَّ, a pers. جواب القسم forming the قسم.

ضمير الشأن used with إِنَّ, called ضمير الشأن.

إِنَّ after نِي. pred. sent. to the subj. مَتَى يَكُ, &c.

جَزَاءٌ and إِشْهَدُ jussive, being شرط.

Another reading عَقْدُ.

76 وَإِنْ أَدْعُ لِلْجَلِيٍّ أَكُنْ مِنْ حِمَاتِهِ . وَإِنْ يَأْتِكَ الْأَعْدَاءُ بِالْجَهْدِ أَجْهَدُ

"And if I am called on by you in any serious affair, I will

شَرَطَ and يَنْقَادَ are jussive forms of يَكُن and يَنْقَادَ respectively, being شَرَطَ and جَزَاء .

وَمَعْنَى يَكُن = propounding of a maxim. and جَزَاء .

فَمَا لِي أَرَانِي وَابْنَ عَمِّي مَالِكًا . . . مَتَى أَدْنُ مِنْهُ يَنَاقِضُنِي وَيَعْبُدُ 71

“What is the matter with me, that I see my cousin, Mālik, whenever I approach him, keep far from me, and keep himself distant?”

مَا, interrogative, subj. to the pred. لِي .

أَدْنُ in the acc. case being obj. to أَرَانِي co-ord. to أَدْنُ .

ابْنَ in the acc. case being in apposition (بَدَل) with مَالِكًا .

جَزَاء and شَرَطَ يَنَاقِضُنِي and أَدْنُ and جَزَاء respectively.

يَلُومُ وَمَا أَدْرِي عِلَامَ يَلُومُنِي . . . كَمَا لَأَمُنِي فِي الْحَيِّ قُوطُ بْنُ مَعْبُدٍ 72

“He reproaches me as Qurt-ibn-Ma’bad reproached me amongst the people, and I do not know for what reason he reproaches me.”

وَمَا أَدْرِي, &c., adv. sent. of حال introduced by أَدْرِي .

عِلَامَ يَلُومُنِي sent. obj. of أَدْرِي .

مَ apocopated form of مَا interrogative, in the genitive case by عَلَى .

An example of استطراد digression, consisting of a complaining remark about Qurt.

Another reading قُوطُ بْنُ أَعْبُدٍ

وَأَيْسَنِي مِنْ كُلِّ خَيْرٍ طَلَبْتُهُ . . . كَأَنَّا وَضَعْنَاهُ إِلَى رُمْسٍ مَلَكِدٍ 73

“He disappointed me of every good which I asked; it was as if we had placed him in a grave of one buried.”

He might as well have asked a dead man to help him as his cousin.

خَيْرٍ adz. clause to طَلَبْتُهُ .

كَأَنَّا pred. to the subj. نَا after كَانَ .

أَرَى الْعَيْشَ كَنْزًا نَاقِصًا كُلَّ لَيْلَةٍ . وَمَاتَنْقُصِ الْأَيَّامُ وَالْأَدْهَرِ يَنْفَدُ 68

"I see life is a treasure, becoming less every night, and everything, which days and time lessen, perishes."

أَرَى secondary obj. to كَنْزًا .

عَرَفَ الزَّمَانَ obj. of time كُلَّ لَيْلَةٍ.

تَنْقُصُ الْأَيَّامُ وَالْأَدْهَرُ a conditional relative pron.; the relat. clause being تَنْقُصُ under. The obj. of تَنْقُصُ being 5 under.

Here مَا having a conditional force as well, يَنْفَدُ and تَنْقُصُ are jussive, being شَرْطٌ and جَزَاءٌ respectively.

Another reading وَمَاتَنْقُصِ الْأَيَّامُ فَالْأَدْهَرِ يَنْفَدُ = 'what the days lessen time exhausts.'

Here فَالْأَدْهَرِ يَنْفَدُ a clause apodosis to مَا introduced by فِ . يَنْفَدُ trans., its obj., 5 under.

لَعَمْرُكَ إِنَّ الْمَوْتَ مَا أَخْطَأَ الْفَتَى . لَكَ الطُّوْلُ الْمَرْخِيُّ وَثَنِيَّةٌ بِأَيْدٍ 69

"By your life I swear that Death, so long as he misses a strong man, is surely as the loosened halter, both folded ends of which are in the hands of the owner of the animal."

هَـرَ here مَصْدَرِيَّةٌ زَمَانِيَّةٌ = so long as, during the time that, مَا أَخْطَأَ الْفَتَى = مَدَّةُ إِخْطِئَةٍ الْفَتَى, during the time of its passing over the youth.

لَكَ (= surely) in لَعَمْرُكَ and لَكَ for emphasis.

قَسَمِي subj. to the pred. عَمْرُكَ under.

الْمَوْتُ in the obj. case, being subj. after إِنَّ and لَكَ الطُّوْلُ the pred.

وَتَنِيَّةٌ بِأَيْدٍ adv. sent. of حَالٍ .

وَإِنْ شَاءَ يَوْمًا قَادَهُ بِزِمَامِهِ . وَعَنْ يَكُ فِي حَبْلِ الْمَيِّتَةِ يَنْقُدُ 70

"So that, if he wishes, on any day, he leads him off his life by his reins. And he who is tied by the rope of death, will have to submit."

عَرَفَ الزَّمَانَ obj. of time يَوْمًا.

أَنْ apodosis to إِنْ .

مخافة in the acc. case, being له مفعول له.

شرب an adj. to مصدر.

كريم يروي نفسه في حيوته .: ستعلم ان متناغدا اينا الصدي 64

"I am a generous man who quenches his thirst during his life; if we should die to-morrow, you will know which of us is the thirsty one."

انا adj. pred. to the subj under.

كريم , &c., adj. sent. to كرم.

غدا obj. of time (غرف الزمان).

اينا الصدي a noun sent. obj. of ستعلم اي subj. and the pred.

ارى قبر نحام بعيل بماله .: كقبر غوي في البطالة مفسد 65

"I see that the grave of a miser, a mean one with his money, is like the grave of an erring prodigal, a dissipator of his property in idleness."

نحام adj. to رجل under.

ارى , &c., a prepos. phrase secondary obj. to كقبر.

غوي adj. to رجل under.

ترى جثوتين من تراپ عليهما .: صفائح صم في صفيح منضد 66

"You will see two heaps of dust, upon which are broad hard stones arranged one on the top of the other."

عليهما pred. subj. and صفائح , جثوتين to adj. sent.

منضد expresses the way bricks are used in building so as to break joint.

ارى الموت يعنام الكرام ويصطفي .: عقيلة مال الفاحش المتشدد 67

"I see that death is choosing the generous people, and selecting the best part of the property of the avaricious miser."

ارى to sentences, secondary obj. يعنام and يصطفي.

Another reading: دنامم التوس.

مَتَوَرِّدٌ *met., arriving at water.*

مَحْتَبَا in acc. case by the transitive infinitive كَرَّ.

نَبَهَتْ an adj. sent. to سَيْدٍ.

وَنَقْصِيرُ يَوْمِ الدَّجْنِ وَالِدِ جَنَّ مَعْجِبٌ. : بِيَهْكَنَةُ لَحْتَ الْغُبَاءِ الْمَعْمِدِ 61

“And the shortening of the day of rain, while the rain is pleasant to me, by the society of a beautiful woman in the tent supported by poles.”

Such pleasant days are short.

والدجن &c., adv. sent. of حال, introduced by واوالحال. An instance of الاعتراض a parenthetical clause.

ب goes with نَقْصِيرُ; = by means of.

لَحْتَ obj. of place (طَرَفُ الْمَكَانِ).

كَأَنَّ الْبُرَيْنِ وَالِدَ عَالِيَجٍ عَلَّقَتْ. : عَلَى عَشِيرٍ أَوْ خُرُوعٍ لَمْ تُفْعَمْهُ 62

“As if the anklets and armlets of my beloved were hung upon the branches of an ‘Ushar or Khirwa’ tree (castor-oil plant) which have not been broken.”

The branches of these two trees are straight and flexible and of a light colour. He compares her arms and legs to the branches of these shrubs.

علقت; كَأَنَّ (pl. of بُرَّة) in the obj. case, being subj. after being the pred. sent.

لَمْ تُفْعَمْهُ adj. passive sent. to خُرُوعٍ. An instance of the figure الإيغال.

فَذَرْنِي أُرْوِي هَامَتِي فِي حَيَاتِهَا. : مُخَاَفَةً شَرِبَ فِي الْمَيِّتِ مَصْرَدَ 63

“So leave me, so that I may satisfy my head (i.e., myself) to my fill, while it (the head, i.e., I myself) lives, for fear of scanty drink after death.”

هَامَتِي used for نَفْسِي, an instance of مجاز metonymy.

فَذَرْنِي in ي to حال, &c., adj. sent. of حال.

of the young, by your fortune *I swear*, I do not care when the visitors of the sick commence to visit me."

That is, if it were not for three pleasures, which he describes in the following lines, he did not care how soon he was seized by a deadly disease.

ثَلْتُ هُنَّ مِنْ لَذَّةِ الْفَنَى adj. sent. to

Another reading مِنْ حَاجَةٍ = 'of the want of'

لَمْ أَحَقْلْ apodosis to

وَأَوَالِقَسَمِ is وجدك in

The pred. (موجودَة) is ثَلْتُ (subj. مبتدأ) under.

لَمْ أَحَقْلْ متى قام عودي interrogative sent. obj. of

ثَلْتُ pl. of مَائِدَة = a visitor of the sick.

فَمِنْهُمْ مَبْقِي الْعَاذِلَاتِ بِشَرِّهِ . كَمِيتَ مَتْنِي مَا تَغُلُّ بِالْمَاءِ تَزِيدُ 59

"And of these *three* is *first* my preceding the reproachers with a draught of red wine, which, when it is mixed with water, foams."

This would appear to mean that he delighted in taking a morning draught before those who were likely to see him were about.

مَبْقِي in the nom. case, being subj. to the pred. مَبْقِي ; so also كَرِي and تَقْصُرِي in the following lines.

عَاذِلَاتِ In the acc. case, being obj. of the transitive infinitive مَبْقِي .

كَمِيتَ adj. to شَرِّهِ .

تَغُلُّ and تَزِيدُ jussive, being شَوِّط and جَزَاء respectively.

Another reading تَعْل (= is topped).

تَغُلُّ to give a transitive signification (لِلتَّعْدِيَةِ) .

وَكَرِي إِذَا نَادَى الْمَضَامُ مَحْبَبًا . كَسِيدَ الْغَضَا نَبِيْهَةً الْمُرُودَ 60

"And my dashing on the foe on a horse with sloping pasterns, when the one surrounded by foes summons me as the rush of the wolf of the thorny thicket—whom you have awakened,—going to water."

Helping his friend in battle is the next pleasure.



Though his own people may have avoided him, he was favourably received by other people of all classes.

بنّي غبراء Sons of the dust, i.e., poor people.

غبراء a dipt. غير منصرف on account of ألف مدودة.

طراف a superior kind of tent made of leather. ممدود lengthened out or stretched out *by the tent ropes*. Such tents are only possessed by the wealthy.

لا ينكرونني a sent., secondary obj. to را ئيت.

اهل in the nom. case, being in apposition (بهل) with the implied subj. of ينكرون.

56 أَلَا أَيُّهَا اللَّائِي أَشْهَدُ الرَّغْيَ . . . وَأَنْ أَحْضَرَ اللَّذَاتِ هَلْ أَنْتَ مُخَلِّدِي

“Now then, Oh, thou who art my reproacher, *because I take part in wars, and because I am present in pleasures, will you perpetuate my life, if I refrain from them?*”

Another reading ألزاجري = who preventest me; or اللّاحي = who reproachest me.

لأن منصوب، شاهد.

أن مصدرية، giving an infinitive signification to the following sentence, which = لشهودي الرغى ولحضورى اللذات.

57 فَإِنْ كُنْتَ لَا تَسْتَطِيعُ دَفْعَ مَنِّي . . . فَدُعْنِي أَبَادِرَهَا بِمَا مَلَكَتْ يَدِي

“And if you are not able to keep back my death, then let me hasten or anticipate it with that which my hand possesses.”

كنت . لا تستطيع، Syncopated form of لا تستطيع، pred. sent. after كنت.

دع جواب الامر، apodosis to the imperative ابادر.

ما a relative pron. in the gen. case by ب؛ ملكت يدي، its relative clause (صلة)، the obj. being under.

58 فَلَوْلَا لَوْلَا هُنَّ مِنْ لَذَّةِ الْفَتَى . . . وَجَدِكْ لَمْ أَحِقْ مَتْنِي قَامَ عَوْدِي

“If it were not for three things, which are of the pleasures

إذا رجعت في صوتها خلت صوتها .: نجاب اطار على ربيع ردي 52

"When she repeated her tones, you would think her voice resembled a foster-mother's repeated lamentation over her dead offspring."

إذا apodosis to خلت .

نجاب in the acc. case, being secondary obj. to خلت .

ربيع, any young animal born in the spring.

وما زال شرابي الخمر ولذتي .: ويبعي وإفائي طريقي ومثلي 53

"And my excessive drinking and my pleasures did not cease, and my selling *my goods* and spending my acquired and my inherited wealth, *did not cease either*."

وما زال here تام (complete verb).

شرابي intensive infinitive.

إفائي and مثلي in the acc. case by the transitive infinitive طريقي.

إلى أن لحا مني العشرة كلها .: وأفردت أفراد البعير المعبد 54

"Until my people avoided me, all of them; and I became alone, the loneliness of the camel anointed with tar."

Tar is used to cure the mange. When an animal is suffering from this disease, he is naturally kept apart from the others.

أن (مصدرية) introducing the following noun sent. as in the gen. case by إلى .

كل in the nom. case, being in apposition (بدل) with العشرة .

أفردت a passive infinitive in the acc. case being مفعول مطلق .

رايت بني عباء لا ينكرونني .: ولا اهل هذا الطراف الممدد 55

"I saw that the poor did not deny me, on account of my generosity; nor the wealthy, possessed of that spread-out leather tent, on account of my superior character."

تَلَقَّ and تَلَقَّ jussive, being شرط and جزاء respectively.

Here تَلَقَّ the secondary obj. of تَلَقَّ under.

Another reading التَّجْدُّ الكَرِيمُ المَسْتَد = honoured and coveted glory.

49 نَدَامَايَ بِيضٌ كَالنَّجُومِ وَقَيْنَةٌ . نُرُوحُ الْيَنَانِينَ بِرَدِّ وَمَجْدٍ

“My companions are white of skin like stars, and a dancing girl comes to us at night, sometimes in a striped garment, and sometimes in a saffron-coloured robe.”

قَيْنَةٌ pl. of نَدَامَا = نَدِيمٌ, subj. to the pred. بِيضٌ and وَقَيْنَةٌ .

نُرُوحُ may be taken as subj. to وَقَيْنَةٌ .

Or وَقَيْنَةٌ, &c., adj. sent. to نُرُوحُ .

50 رَحِيبٌ قَطَاطِ الْجَيْبِ مِنْهَا رَفِيقَةٌ . يَجْسُ النَّدَامَى بَضَّةُ الْعُجْرَدِ

“Wide as to the collar of her pocket, her skin is soft to the touch of my companions, and delicate in the bare place.”

رَحِيبٌ of common gender, adj. to قَيْنَةٌ .

51 إِذَا نَحْنُ قُلْنَا أَسْمِعِينَا أَنْبَرْتَ لَنَا . عَلَى رَسْلِهَا مَطْرُوقَةٌ لَمْ تَشْدَدْ

“When we say, ‘Let us hear a song,’ she addresses herself to do so, singing to us at her ease, her head bent from modesty, while she did not raise her voice high.”

إِذَا apodosis to أَنْبَرْتَ .

رَسْلِهَا a prepositional, adverbial phrase of حال .

مَطْرُوقَةٌ in the acc. case, being حال ; = bent, or weakly.

Another reading مَطْرُوقَةٌ = as though her eye were hurt by something, by reason of the languish of her look.

لَمْ تَشْدَدْ also = she did not strain herself, i.e., she sang with perfect

ease.

Syncopated form of لَمْ تَشْدَدْ, adj. sent. to هَا .

and يسترنده jussive, being شرط and جزاء respectively.

وَأِنْ تَبَغَّيْنِي فِي حُلُقَةِ الْقَوْمِ تَلْقَانِي . وَأِنْ تَقْنَصْنِي فِي الْكَوَارِثِ تَصْطَدْ 46

“And if you seek me in the circle of the people, you will meet me, and if you hunt for me in the taverns, you will find me.”

تَقْنَصْ and تَلْقُ jussive being شرط and جزاء respectively; so also تَصْطَدْ .

Another reading وَأِنْ تَلْتَمِسْنِي = and if you look for me.

مَلَى تَأْتَنِي أَصْبَحُكَ كَأَسَارِيَةٍ . وَأِنْ كُنْتَ عَنْهَا غَائِبًا فَاقْنِ وَأَزِدْ 47

“Whenever you come to me, I will give you to drink a full cup, and if you are in no need of it, then dispense with it and increase in independence.”

أَصْبَحُ jussive being شرط and جزاء respectively, تَأْتَنِي

imperative being أَزِدْ and أَقْنِ .

كَأَسَارِيَةٍ secondary obj. after أَصْبَحُ .

Another reading ذَاغْنِي .

Another reading, وَأِنْ كُنْتَ عَنْهَا غَائِبًا and if you keep absent from it; i.e., if you abstain from it.

كُنْتَ in the obj. case, being pred. after غَائِبًا .

أَقْنِ Here عَنْهُ under., or أَقْنِ elliptical for بِمَا عِنْدَكَ = content yourself with what you have.

ذُرْوَةٍ adj. with a trans. signification, = مُرْوِيَةٌ satiating.

وَأِنْ يَلْتَقِ الْحَيُّ الْجَمِيعُ تَلْقَانِي . إِلَى ذُرْوَةِ الْبَيْتِ الْكَرِيمِ الْمَصِيدِ 48

“And if the tribes, the whole of them assemble, you will find me rising in claims of descent to the top of the honoured, sought-for house.”

He was the most honoured amongst the people, and occupied a position which all others sought to obtain.

إِذَا الْقَوْمُ قَالَوْا مَنْ مَتَّى خَلْتِ اِنِّى .: عَنِيتْ فَلَمْ اَكْسَلْ وَلَمْ اَتَبَلَدِ 42

"When the people say, 'Who is the *valiant* youth?' I think I am the person meant, and so I am not lazy in the time of danger, and I do not lose my head."

مَنْ interrog., subj. to the pred. مَتَّى.

خَلْتِ apodosis to إِذَا.

اِنِّى, &c., a noun sent. introduced by اَنْ, obj. to خَلْتِ.

اَحَلَّتْ عَلَيْهَا بِالْقَطِيعِ فَاجْذُ مَتَّى .: وَقَدْ خَبَّ اَلْ اَلَا مَعَزِ الْبُتْرَةِ 43

"I set upon her with a whip, and she quickens her pace at a time when the mirage of the burning sandy plains is shimmering."

The heat of the day does not prevent him from accomplishing his object as quickly as possible.

و is اِحَال, introducing the following adv sent. of حال.

فَذَالَتْ كَمَا ذَاكَ وَلَيْدَةٌ مَّجْلِسٍ .: تُرِي رَبِّهَا اِذَا يَالَ سَحْلٍ مَّهْدٍ 44

"She walks with a graceful gait, as the dancing girl walks, showing her master the skirts of her long white cotton garment."

تُرِي, &c., adj. sent. to وَلَيْدَةٌ.

اِذَا يَالَ secondary obj. to تُرِي.

وَلَسْتُ بِحَالِلِ التَّلَاعِ مُحَافَةً .: وَلَكِنْ مَنَى يُسْكِرُهُ الْقَوْمُ اَرَفَهُ 45

"And I am not a great dweller in the hills, fearing the demands of hospitality, but when the people seek help from me, I assist them."

لَسْتُ expletive with the pred. after لَسْتُ.

حَالِلِ (or مُحَالِلِ, another reading) an adj. of intensity.

مُحَافَةً in the obj. ense, being مَفْعُولٌ لَهُ.

Another reading لَبِيْنَةٌ = for a night's food or virtuals.

38 <sup>اِنْ شِئْتُ لَمْ تَرْقُلْ</sup> <sup>وَاِنْ شِئْتُ اَرْقُلْتُ</sup> .: <sup>مَخَافَةَ</sup> <sup>مَلُوءِي</sup> <sup>مِنَ الْقَدِّ</sup> <sup>مُحَمَّدٌ</sup>

"And if I wish she does not increase her pace, and if I wish she hastens, fearing the plaited *whip* of closely twisted leather."

اِنْ شِئْتُ and لم تَرْقُلْ, apodosis to اِنْ .

مَخَافَةَ (=for the fear of), in the obj. case, being مفعول له .

مَلُوءِي adj. to سوط (whip) under.

39 <sup>وَاِنْ شِئْتُ مَلَمْتُ</sup> <sup>وَأَسْطَاكُورٍ</sup> <sup>رَأْسَهَا</sup> .: <sup>وَعَمْتُ</sup> <sup>بِضْبَعِهَا</sup> <sup>نِجْلَ</sup> <sup>الْخَفِيدِ</sup>

"And if I wish, her head is raised, so as to be level with the pommel of the saddle, and she strikes out with her fore-arms as the galloping of the male ostrich."

وَاِنْ شِئْتُ and عَمْتُ apodosis to اِنْ .

مَلَمْتُ from مَرَمَ to swim.

نِجْلَ an infinitive in the acc. case, being مفعول مطلق .

40 <sup>عَلَى مِثْلِهَا</sup> <sup>اَمْضِي</sup> <sup>اِذَا</sup> <sup>قَالَ</sup> <sup>مَاحِبِي</sup> .: <sup>اَلَا</sup> <sup>لَيْتَنِي</sup> <sup>اَفْدَيْكَ</sup> <sup>عِنْدَهَا</sup> <sup>وَتَدِّي</sup>

"I go on one like her, when my companion says to me, 'Now, surely, would that I might ransom you from the dangers of this journey and that I might be ransomed'"

His companion feels sure of his destruction, but owing to the swiftness and strength of his camel he escapes the dangers of his journey.

اَمْضِي apodosis to اِذَا .

اَفْدَيْكَ in the obj. case, being subj. after لَيْتَ, the pred. being مِنْهَا and اَفْدِي .

41 <sup>وَجَاسَتْ</sup> <sup>اِلَيْهِ</sup> <sup>النَّفْسُ</sup> <sup>خَوْفًا</sup> <sup>وَخَالَهٗ</sup> .: <sup>مَصَابًا</sup> <sup>وَلَوْ</sup> <sup>اَمْضَى</sup> <sup>عَلَى</sup> <sup>غَيْرِ</sup> <sup>مَرَمِدٍ</sup>

"His heart grows faint fearing (or is agitated with fear), and he thinks himself struck with a weapon, even though he is not on an ambushed path."

مَعْفُولٌ لَهُ in the obj. case, being مفعول له .

مَصَابًا Secondary or. of خَالَ .

رَمِدٌ = Road waylaid by enemies or infested with robbers.

اذنان (divested of the و of the dual by إضافة) adj. to ماذن under.

35 مَوَلِّتَانِ تَعْرِفُ الْعِلْقُ فِيهِمَا ، كَمَا مَعْنِي شَاةٌ بِحَوْمَلٍ مَقْرَدٍ

“Two pricked ears by which you know the goodness of her breeding like the ears of a wild cow alone at Howmall.”

اذنان & c, adj. sent. to تعرف .

فيرعنصرى being فته with حومل .

Here by شاة is meant ثوروحشي , a wild bull, and so the adj. مقرد is of the masculine gender.

36 وَارَوْعٌ لُبَّاسٌ أَجْدٌ مُلَمَّمٌ . كَبْرَدَاةٌ تُخْرِفُنِي مُفْجِعٌ مُصَدِّدٌ

“And a cautious heart strongly beating, quick and hard, like a mill-stone placed in the centre of a broad, hard boulder.”

The body of the camel is compared to a hard boulder.

لُبَّاسٌ is the intensive agent from نَبَضَ , to beat as the pulse, adj. to قَلْبٌ under.

Another reading مُنْقَضٌ accumulated.

37 وَاعْلَمُ مَخْرُوتٌ مِنَ الْإِنْفِ مَارِنٌ . عَلِيقٌ مَتْنِي تَرْجَمُ بِهَا الْأَرْضَ تَزْدُدُ

“And a split upper lip, with the tip of her nose pierced, gentle and well-bred ; when she lowers it towards the earth (or batters the earth with it), she increases her pace.

ترجم الأرض = to batter the ground. The meaning seems to be that when the camel increases her pace the neck becomes extended and the head nearer the ground.

اعلم adj. to مشفر under.

ترجم جزاء and شرط jussive, being تزدد and تزدد respectively.

اعلم , مارن and علق in the nom. case, being adj. to مخرؤت . Literally the line means, “Slit from the tip of her nose, gentle and well-bred.”

أُوجِرَ كَقَرطاسِ الشَّامِيِّ وَمِشْفَرٍ. كَسَبَتِ الْيَمَانِي قَدَّةً لَمْ تَحْدِرْ 31

"And a cheek like the paper of the Syrians in smoothness; and an upper lip like leather of Yaman, the cutting of which is not crooked."

The cutting refers to the split upper lip of a camel.

Yamanian leather is very soft.

قَدَّةٌ لَمْ تَحْدِرْ adj. sent. to سَبَتَ .

Some read لَمْ تَحْدِرْ = قَدَّةٌ of which the leather is not cleared of hair.

وَعَيْنَانِ كَالْمَاوِيَتَيْنِ اسْتَكْنَتَا. بِكَهْفَيْ حِجَاكِي صَخْرَةٍ قَلَّتْ مَوْرِدٌ 32

"And two eyes like two mirrors protecting themselves in the caverns of the eye-bones, which are like a hard rock containing a pool frequented by the people."

اسْتَكْنَتَا adj. to عَيْنَانِ .

قَلَّتْ in the gen. case, being in apposition (بَدَل) with صَخْرَةٍ .

طُحُورَانِ عَوَارِ الْقَذَى قَرَأَهُمَا. كُنْكَوْلَتِي مَذْمُورَةٌ أَمْ فَرَقَدَ 33

"Constantly throwing away the dirt of impurities, so that you see them like the antimonied eyes of the mother of a wild calf fearful of the hunter."

Antimony is used as an adornment to the eyes; the wild cow's eyes are sharper to detect danger, when she has a calf.

طُحُورَانِ adj. of intensity to عَيْنَانِ = Throwing away from themselves.

عَوَارِ in the acc. case being obj. of طُحُورَانِ .

مَذْمُورَةٌ adj. to بَقَرَةٌ under.

أَمْ فَرَقَدَ in appos. with بَقَرَةٌ under.

وَمَادِقُ مَسَامِعِ التَّوَجُّسِ لِلسَّرَى. لِيَجْسِ خُفْيَ أَوَّلِ صَوْتٍ مَدَدَ 34

"And two ears true of hearing, and distinguishing the low sounds in the time of the night journey, the quiet whisper, or the high-raised voice."



بنائق *pl.* of بنية, a button loop (or دخرصة), the gore of a shirt;  
a diptote غير منصرف being an extreme plural.

تَلَاتِي syncope form of تَلَاتِي, *vor.*, *adj.* sent. to علوب; so also نَبِين  
obj. of time (ظرف الزمان) (مفعول فيه, ظرف).

كانها &c., *adj.* sent. to علوب.

بنائق pred. to ها, subj. after كان. A diptote.

وَاتْلَعُ نَهَايَ إِذَا صَعِدَتْ بِهِ . كُسَّكَانِ بُرْصِي بِدَجَلَةٍ مُصْعَدٍ 29

"She is very long in the neck, which is most erect when she raises it, and is like the rudder of a boat going up the Tigris."

اللع in the nom. case being pred. خبر to subj هي under.

نَهَايَ An *adj.* of intensity (from نهض to raise oneself) to عنق under.  
in the gen. case being مضاف إليه to اتلع.

According to this version, نَهَايَ is read in the gent. case on account of اضافة.

Some read it in the nom. case (=active in movement). Here both  
اتلع لها under. and نَهَايَ *adj.* s. to عنق, in the nom. subj. to the pred.

كُسَّكَانِ &c., *adj.* prepos. phr. to عنق.

Another reading is نُورَتِي—A mariner.

Another reading صَعِدَتْ.

وَجَمْعَةٌ مِثْلُ الْعَلَاةِ كَانَهَا . وَعَى الْمَلْتَقَى مِنْهَا إِلَى حَرْفٍ مَبْرُودٍ 30

"She has a skull like an anvil; the two halves of it at the place of their meeting join as upon the edge of a file."

This will be clear from looking at any skull at the place where the two halves join.

جَمْعٌ in the nom. case, being subj. to the pred. لها under., and so also عَيْنَانِ and the like words in the following lines.

كانها &c., *adj.* sent. to جَمْعَةٌ; وعى &c., a sent. pred. to ها, subj. after كان.

Another reading كَانَا.

وعى intrans. = to meet; to join.

مَلْتَقَى noun of place of the 5th conj. from لقي, in nom. case to وعى.

The several adjectives are in the nom. case, being pred. after the subj. هي under.

أَمَرَتْ بِأَافِلَ شَرْرٍ وَاجْتَمَعَتْ . لَهَا عَضْدٌ أَفَافِي مَقِيفٍ مُسْنَدٍ 25

"Her hands are firmly twisted, as the twisting of a rope spun upwards, and her fore-arms incline towards her as pillars to a well propped-up roof."

The muscles of her legs resemble the twisting of rope strands, and the arm bones are like pillars supporting a roof.

فَلَّ , Infinitive, in the obj. case, being cognate object (مفعول مطلق).

شَرَّرَ Twisting upwards, or turning inside from outside, which is very firm and strong.

جَنُوحٌ دِفَاقٌ عِنْدَلٌ ثُمَّ أَفْرَعَتْ . لَهَا كُتِفَانِي مُعَالِي مُصْعَدٍ 26

"Inclining frequently from the rond, a swift goer, a large headed one, while her withers are elevated into a raised prominent structure.

جَنُوحَ Intensive agent from جَنَحَ (=to incline), and would appear to mean here that the camel from freshness would not go straight along the road.

مُعَالِي and مُصْعَدٍ adj.s to خُلُقٌ under.

كَانَ عُلُوبُ السَّحَابِ فِي دَائِيَاتِهَا . مَوَارِدُ مِنْ خَلْقَاءَ فِي عَمْرِ قَرْدٍ 27

"As if the marks of the girths round her breast-ribs were water-courses through a smooth rock in the midst of a rough ground."

The ribs from their hardness resembled a rock.

خَلْقَاءَ , dipt. (غير منصرف) on account of ممدودة , adj. to ضَمَاءٌ under.

مَوَارِدُ , diptote (غير منصرف) on account of الجمع .

تَلَانِي وَاحِدَاتٌ تَبِينُ كَانَهَا . بَنَاتُ قُرْفِي قِمِصٍ مُتَدَدٍ 28

"The marks of the girths meet and sometimes separate, as though they were well defined gores in a torn shirt."

اطر in the acc. case, being subj. after كَانَتْ, the adverbial phrase  
تَحْتَ صُلْبِ مَرْوِدٍ, being the pred.

لَهَا مَرْفَقَانِ أَفْتَلَانِ كَانَهَا . . تَمَرٌ بِسُلْمِي دَالِجٌ مُتَشَدِّدٌ 22

"She has two *strong* elbows, very wide apart, as if, when she is going, she were a strong water-carrier, carrying two one-handlod buckets."

The water-carrier would hold his arms rather wide to prevent the bucket striking against his legs.

مَرْفَقَانِ subj, لَهَا pred.

كَانَهَا, &c., adj. sent. to the she-camel.

تَمَرٌ, &c., pred. sent. to هَا subj. in the obj. case by كَانَتْ.

Another reading كَانَهَا تَمَرٌ = as if she is made to go; or كَانَهَا أَمْرًا as if they are made to go; or, 'are firmly twisted'. In the latter case, كَانَهَا &c., an adj. sent. to مَرْفَقَانِ.

ب either = مَعَ with, or to give a trans. signification (لِلْمَعْدِيَةِ).

كَفَنَظَرَةُ الرُّومِيِّ أَقْسَمَ رَبِّهَا . . لَتَكْتَنِفَنَ حَتَّى تُشَادَ بِقِرْمِهِ 23

"Like the bridge of the Roman, the builder of which swore that it must be enclosed in bricks until it became strong."

كَفَنَظَرَةُ adj. sent. to قِنَظَرَةُ رَبِّهَا.

لَتَكْتَنِفَنَ, aorist, emphatic, passive with ل, and و of emphasis; the emphatic و is sometimes changed into تَدْوِين.

حَتَّى pas. nor. with فَتَمَرٌ, being governed by حَتَّى.

مُصَابِيَةُ الْعَثْنُونِ مُوجِدَةُ الْقَرَى . . بِعِيدَةِ وَخْدِ الرَّجْلِ مَوَارَةِ الْيَدِ 24

"Reddish of hair under the chin, strong of back, long of stride, easy of pace (*lit.*, easy going of the fore-arm.)"

مُصَابِيَةُ, according to some Commentators, = descended from a famous stallion called مُصَاب, In this case مُصَابِيَةُ الْعَثْنُونِ = descended from the stallion *Saháb as shown by* the hair under her chin.

مَوَارَةِ Intensive adj. from مَارَ to ply.

The verb **تَضْرِبُ** (= *strikes*) under.  
 خلف obj. of place (**ظرف المكان**).  
 طوراً and **ثَارَةً** obj. of time (**ظرف الزمان**).

19 لَهَا فُخْدَانِ أَكْمَلُ النَّحْضِ فِيهِمَا . كَانِيَا بِأَبَامْنِيفِ مَمْرِدَ

"She has two thighs, the firm flesh in which is perfect, as if they were the two gates of a lofty *palace* with polished walls."

فُخْدَانِ subj. (مبتدأ), لَهَا being pred. (خبر) .

أَكْمَلُ &c., adj. sent. to فُخْدَانِ . So also the sent. كَانِيَا &c.

بَابَا, dual in the nom. case, being pred. after كَانِ .

مَنْيَفِ adj. to قصر (= *palace*) under.

20 وَطِيٌّ مَحَالٌ كَالْحَنِي خُلُومٌ . وَاجِرَةٌ لَزَتْ بِدَائِي مَنَظَّةَ

"And *she* has a firm attachment of the bones of the spine, one within the other, the ribs *joined* to which are like bows, and a neck attached to it by firmly arrayed vertebrae."

Here, لَهَا under. pred. (خبر) to طِيٌّ and اجِرَةٌ, the subj. (مبتدأ).

مَحَالٌ, pl. of مَحَالَةٌ .

كَالْحَنِي subj. خُلُومٌ ; طِيٌّ an adj. sent. to خُلُومٌ كَالْحَنِي .

طِيٌّ مَحَالٌ = مَحَالٌ مَطْوِيَةٌ = well fixed bones.

اجِرَةٌ pl. of جِرَانِ the inner part of the neck.

لَزَتْ &c., adj. sent. to اجِرَةٌ .

21 كَانِ كُنَاسِي مَالَةً يَكْنَفَانِهَا . وَاطْرَقَسِي نُحْتِ مَلِيبِ مَوِيدَ

"As if the two lairs at the foot of a wild lote tree surrounded them (i. e., her ribs); and the bending of bows under a strengthened back."

The arm-pits of the camel resemble the lair of an animal in the roots of the lote tree, which her ribs from their strength resemble. The bending of bows of course refers to the arching of her ribs.

يَكْنَفَانِهَا sent. pred. after كَانِ ; كُنَاسِي, being the subj.

of a valley whose richest parts are watered by constant showers, and which abounds in herbage."

شُول irreg. pl. of شَابِلَة .

ترتعي &c., adj. sent. to the implied subj. of تربعت .

حدائق in the acc. case by ترتعي, a dipt. (غير منصرف) being منتهى الجموع .

حدائق to مضاف اليه, and اعيد adja. to مولى الاسرة .

اعيد a dipt. (غير منصرف) used as منصرف for the necessity of the rhyme.

لَرِيحٍ إِلَى صَوْتِ الْهَيْبِ وَتَقْفِي . بِذِي خَصْلٍ رَوَاعٍ اكْفَ مَلِيدٍ 16

"She turns to the voice of the caller, and guards her honour with a tail possessed of much hair, from the fear of the attacks of a male of a red deep colour, thick of hair."

يهيب agent of the 4th conj. from هَاب , هَاب .

بِذِي خَصْلٍ . بِذُنُوبٍ ذِي خَصْلٍ . &c., &c., بذى خصل adj. to ذنب under.

تقفى obj. of روعات .

اكف a dipt. غير منصرف being وزن الفعل and صفة , adj. to حمل under.

مَلِيدٌ also = with filth accumulated on his buttocks by the constant whisking of his tail.

كَانَ جَنَاحِي مُضْرَحِي تَكْنَفَا . حَقَافِيرِ شَكَ فِي الْعَيْبِ بِسُودٍ 17

"As if the two wings of a white vulture enclosed the sides of it, (i. e., her tail), pierced into the bone of the tail by the means of an awl."

كَانَ جَنَاحِي after تَكْنَفَا pred. sent. to the subj. .

شَكَ , &c., an adj. sent. to حَقَافِيرِ .

سُودٌ noun of instrument (from سَرَد to sew leather), hence "awl."

فَطَرَا بِمِ خَلْفِ الزَّمِيلِ وَتَارَةً . عَلَى حُسْفٍ كَالشَّيْ ذَاوِ مُجَدَّدٍ 18

"At times she strikes with it, (i. e., the tail), the back of the rearmost rider, and sometimes upon her dried-up udders, devoid of milk, like an old leathern bottle."

The wheel marks on the road caused it to appear like a ribbed cloak.

امون in the gen. case, being adj. to عوجاء in the preceding line; or in the nom. case, being pred. (خبر) to subj. هي under. So also جمالدة and وجناء in the next line.

اموناً adj. sent. to امون.

لاحب &c., adj. sent. to لاهب.

Another reading نساؤن = whom I drove with a stick.

13 جمالدة وجناء تردى كانها .: سفنجة تبرى لازعر اربد

"A she-camel, strong as a male-camel, strong-bodied, who trots as though she were a female ostrich, who is avoiding a male, scanty of feathers, and of an ashen grey colour."

The female ostrich moves at her smartest pace on these occasions.

وجناء = hard (like وجن, a rocky tract of land); or large of cheeks (وجنة).

تردى adj. sent. to جمالدة; so also كانها, &c.

تبرى adj. clause to سفنجة.

ازعر, a diptote غير منصرف for وزن الفعل and صفة (adj. to ظليم under). So also اربد, which is, however, used as منصرف for the necessity of the rhyme.

14 تباري عتافا ناجيات واتبع .: وظيفا وظيفا فوق مور معبد

"She rivals the well-bred, swift-travelling camels, and she places her hind feet in the marks of the fore in the well beaten road."

1st وظيفا dir. obj.; 2nd وظيفا secondary obj. to اتبع.

فوق obj. of place (ظرف المكان).

15 تربعت العين في الشول توتعي .: حدائق مولى الاسرة اغيد

"She grazed in the spring on both the stony sides of the valley amongst milkless she-camels, grazing the meadows

The prose order is *اصف بائمه ولم تكدم عليه*.

لثابت *اصف بائمه* a pass. adj. sent. to

*واوالحال* introduced by *حال* and *لم تكدم عليه* adv. sent. of

10 *ووجه كان الشمس اقلت رداها . عليه نقى اللون لم يتحدد*

"And she smiles with a face, as if the sun had thrown his mantle of brightness upon it, pure of colour, which is not wrinkled."

*وجه* in the gen. case, being co-ord. to *الى* in line 8.

*كان الشمس* &c., and *لم يتحدد* adj. sent. to *وجه*.

*اقلت* &c., pred. sent. after *كان*.

*نقى* adj. to *وجه*.

11 *وايني لامضي الهم عند احتضاري . بعوجاء مرقال لروح وتغدي*

"And as for me, verily, I banish my grief at the time it presents itself, by the help of a thin camel, swift in its paces, which travels by night and by day."

The meaning is that he follows his mistress on such a camel. His grief is on account of his separation from her.

*لامضي* aorist of 4th conj. from *مضى* to go, hence to cause to go, to send away, to repel. It may also be translated, "to carry out," when *هم* would of course be translated "intention."

*ل* in *لامضي* is for emphasis (تاكيد).

*عند* adv. of time (ظرف الزمان).

*بعوجاء* (adj to *ناقة* under. in the gen. case) with *فتح*, being غير منصوب on account of the *الف مبدودة*.

*مرقال* adj. of intensity to *ناقة*.

*وتغدي* and *لروح* adj. sent. to *بعوجاء*.

12 *امون كالواج الاران نصالها . على لاحب كانه ظهر برجد*

"A camel not liable to stumble, whose bones are like the planks of a bier, whom I guide along the broad road, which is like the back of a ribbed cloak."

herd in a dense grove, eating the edges of the fruit of the Arāk tree, and clothing (or covering) herself with its leaves." .

حَذَّرَ &c., and تَنَاولَ &c., and تَرْتَدِي obj. sents. to نَوَامِي.

حَذَّرَ either = 'that leaves her young behind to join the herd;' or 'that lags behind or keeps aloof to attend her young.'

و تَبَسُّمٌ عَنِ الْمَيِّ كَانَ مَنُورًا . نَحْلُ حُرَّ الرَّمْلِ دَعَسَ لَهُ نَدًى 8

"And she is smiling with her deep red lips, and shows teeth like a jessamine blossoming in a damp sand-hill, situated in the midst of a plain of pure sand."

*Lit.* whose (i.e., the jessamine's) sand-hill is damp.

Her smiling lips are as an oasis in a sandy desert. Rather hard on the rest of her face. The poet makes amends for a somewhat doubtful compliment in line 10.

دَعَسَ adj. to شَدَّةٌ under.

مَنُورًا adj. to أَقْحَوَانًا (=jessamine) under. subj. after كَانَ; pred. being نَغْرَمًا (=her tooth) under.

فِي خِلَالٍ must here be translated "situated in the midst of;" أَقْحَوَانًا (في خِلَالٍ = in the meantime.) An adj. parenthetical clause to نَحْلُ.

دَعَسَ subj. of نَحْلُ.

الْمَيِّ &c., an adj. -ent to كَانَ مَنُورًا

The prose order of the latter part is كَانَ أَقْحَوَانًا مَنُورًا نَحْلُ دَعَسَ (lit.) as if a jessamine with blossoms, whose damp sand-hill of growth is situated in the middle of pure sand, is her tooth.

سَفَنَهُ إِيَاءَ الشَّمْسِ إِلَّا لِنَائِهِ . أَمَفَ وَلَمْ نَكُذِّمْ عَلَيْهِ بِأَنَّهُ 9

"The rays of the sun have watered her teeth all but her gums, which are smeared with collyrium, while she does not eat (lit. bite) anything against the collyrium so as to affect its colour."

إِيَاءَ or أَيَاءَ = light, beauty, or ray. Plur. إِيَاءَ or أَيَاءَ.

لِنَائِهِ in the acc. case, being مَسْتَنْفَى (the object of exception).



the obj. case, being subj. (اسم) after كَانَ, pred. being خلايا in the nom. case.

The prepositional phrase بالتواصف من دد goes with حدود and not with سفين.

مدولة in the gen. case, being adj. qualifying سفين.

سفين &c., adj. sent. to سفين.

يَشُقُّ حَبَابَ الْمَاءِ حَيْزُومَهَا . . . كَمَا قَسَمَ الْقَرَبُ الْمَنَائِلَ بِالْيَدِ 5

"Their bows cleave the ripples of the sea, as the divider of the sand-heaps separates the dust with his hand."

فِيَال agent, from فَايل (3rd conj.) to play the game, called مفايل. This game is played somewhat as follows:—

Some small article, such as coin or ring, is buried in a heap of sand, the players all staking similar amounts. The heap of sand is then divided by one of the players, (called the مفايل) into a number of smaller heaps—one for each player—the player in whose heap the article is found wins the stakes.

This line is an instance of the defect in rhyme, called الایطاء, or the repetition of the same rhyming word, الید used with the same meaning within 9 lines.

وَفِي الْحَيِّ أَحْوَى يَنْفُضُ الْمَرْدُ شَادَنَ . . . مَظَاهِرُ مِصْطَبِي لَوْ لَوْ وَزُجْرُهُ 6

"And in the tribe there is one like a young gazelle, with deep-coloured lips, shaking the Arúk tree to obtain its fruit, but wearing double strings of pearls and emeralds."

The prose order is شَادَنَ أَحْوَى يَنْفُضُ الْمَرْدُ .

شَادَن (in the next line) adj. to مَظَاهِرُ, أَحْوَى

شَادَن &c., adj. sent. to شَادَن.

شَادَن subj. and فِي الْحَيِّ pred.

خَذُولٌ قَرَاعِي رُبْرَبًا بِخِمْلَةٍ . . . تَنَاولُ اطْرَافَ الْبَرِيرِ وَتُرْتَدِي 7

"A doe, who has left her young, and is grazing with the

Kholah is the name of his mistress.

Traces refer to the marks left near a former encampment of her tribe, as in the first poem.

خولة read with فتح, being غير منصرف, on account of تانيث and علم. (مبتدأ) اطلال subj. pred. : لخولة.

اطلال adj. sent to تلوح.

In some copies the second hemistich runs thus:—

ظَلَلْتُ بِهَا أَبْيَكِي وَأَبْيَكِي إِلَى الْغَدِ = Where I remained weeping and

making others weep till the next day on account of the reminiscences of the past.

وَقَوْلًا بِهَا صَحْبِي مَا يَمْطِئُهُمْ . يَقُولُونَ لَا تَهْلِكْ أُمِّي وَتُجَلِّدْ 2

“My comrades, stopping their camels there near me, say, ‘do not die of grief, but bear it bravely.’”

This is a remarkable example of النوارد or المواردة. The two poets امرء القيس and امرء القيس came by a happy chance to say the same line, only differing in the rhyme, independently of each other. It is said that Tarafah was suspected of having misappropriated the line, and had to prove by evidences that he said the line on the very same day as Imraul-Qais, but in a different place.

كَانَ حَدُوجُ الْمَالِكِيَّةِ فِدْوَةً . خَلَايَا سَفِينٍ بِالنَّوْأُفِ مِنْ دَدِ 3

عَدْوِيَّةٌ أَوْ مِنْ سَفِينِ بْنِ يَامِينَ . تُجَوِّرُ بِهَا الْمَلَحُ طَوْرًا وَيَهْتَدِي 4

“As if the Málíkián camels, with the howdahs on the morning of her departure in the water-tracts of the village of Dad, were the big ships of 'Adoal, or the vessels of Ibni Yámin, which the sailors at times steer out of the straight course, and at times guide straight.”

مدول a small town on the shore of the Persian Gulf, where ships used to be built. The poet compares the camels travelling to ships' tacking.

حدج pl. of حدج a camel's howdah for the conveyance of women. In

# القصيدة الثانية

## THE SECOND POEM.

Ascribed to Tarafah, son of 'Abd-il-Bakri, from the tribe of Bakr-ibn-Wáil. Tarafah is his title, and his name is 'Amr-bin-ul-'Abd, and he also was one of the poets of the days of Paganism, and he lived after the time of Malik-ul-Zilleel, the writer of the first Qasidah.

It is said about the origin of this poem that the poet's brother Ma'bad reproached him with neglecting the camels of his father, and allowing himself to indulge in poetical reveries. Ma'bad one day said to him tauntingly, "Can you recover the camels by virtue of your poetry, should they ever be lost?" The poet assured him that his poetry would never fail to recover them when lost. Ma'bad, in order to try him, neglected the camels, which were carried away by some people of the tribe of Muzar. The poet wrote this poem, applying to 'Amru, Qáboos and a chieftain of Yaman for their assistance, and thus succeeded in getting the camels back, besides a hundred head more as a reward.

The metre of this poem is the second of الطويل the same as that of the first poem; the قافية also is the same.

لُحُولُهُ أَطْلَالٌ	بَبْرَةٌ	عَهْدٌ	تَلُوحٌ	كِبَابِي الْوَشْمِ	أَمِ فِي غَا	هَرَالِيدِ
فَعُولٌ	مِفَاعِلَانٌ	فَعُولٌ	مِفَاعِلَانٌ	مِفَاعِلَانٌ	فَعُولَانٌ	مِفَاعِلَانٌ
مَقْبُوعٌ	مَقْبُوعٌ	مَقْبُوعٌ	مَقْبُوعٌ	مَقْبُوعٌ	مَقْبُوعٌ	مَقْبُوعٌ

لُحُولُهُ أَطْلَالٌ بَبْرَةٌ عَهْدٌ . تَلُوحٌ كِبَابِي الْوَشْمِ فِي غَا هَرَالِيدِ 1

"There are traces of Kholah in the stony, sandy plain of Thahmad, which appear like the marks, (*lit. remains*), of tattooing on the back of the hand."

Spiced wine is supposed to have great effect on the conversational powers.  
The birds were, as it were, intoxicated with delight.

غديّة dimin. of غداة obj. of time, (ظرف الزمان).

كان pred sent. after كان.

83 كَانِ السَّبَاعُ فِيهِ غُرْقَى عَشِيَّةً .: بِأَرْجَائِرِ الْقُصُوفِ أَنَا بَيْشُ عَصَلٍ

“As if in the evening the wild beasts in it drowned in the  
furthest parts of it, (i.e., the valley Jiváa,) were the root-bulbs  
of the wild onion.”

They were covered with sand and dirt.

غرقي pl. of غريق obj. of حال.

عشية obj. of time (ظرف الزمان).

كان pred. after كان.



كَانَ ثَبِيرًا فِي عَرَانِينَ وَبِلَهْ . كَبِيرًا نَاسٍ فِي لِحَادٍ مُزْمَلٍ 79

“As if Thabeer at the first downfall of its rain was a great one of the people, wrapped in a striped cloak.”

عرانين pl. of عرلين the prominent part of everything, especially the bridge of the nose. وبل pl. of وابل .

مزمَل being an adj. qualifying كَبِير should have been in the nom. case, but it is affected by its proximity to لِحَاد which is in the gen. case.

Another reading كَانَ أَبَانًا فِي أَفَانِينَ وَدَقَّ = As if Abán in the diversities of its showers.

كَانَ ذَرَى رَأْسِ الْجَبِيمِ غَدَوَةٌ . مِنَ السَّيْلِ وَالْإِغْثَاءِ فَلَكَةٌ مِغْزَلٌ 80

“As if in the morning the summit of the peak of Mujaimir by reason of the flood and the debris round it, were the whirl of a spindle.”

Another reading الْغِثَاءُ .

غَدَوَةٌ obj. of time ( غَرَى الزَّمَانِ ) .

فَلَكَةٌ pred. after كَانَ , ذَرَى being the subj.

وَالْقِيَّ بِصَحْرَاءِ الْغَبِيطِ بَعَاةٌ . نَزُولُ الْيَمَانِيِّ ذِي الْعِيَابِ الْحَمَلِ 81

“And the cloud poured out on the desert of Ghabeet its goods, (i.e., rain;) and it resembled the arrival of Yemani merchant with his trunks loaded with rich clothes.”

The desert became bright with grass and flowers.

نَزُول in acc. case being مفعول مطلق .

كَانَ مَكَائِي الْجِرَاءِ غُدِيَّةً . صُبْحَنَ سَلَاةً مِنْ رَحِيقٍ مُقْلَلٍ 82

“As if in the morning the small birds of the valley Jiwaá had taken a morning draught of old, pure, spiced wine.”

76 فَاصْحَى يَسْجُ الْمَاءُ حَوْلَ كَثِيفَةٍ . يَكِبُ عَلَى الْأَذْقَانِ دَوْحُ الْكَنْهَبِلِ

"The storm commenced pouring out its waters over Kuthaifah, overturning upon their faces the big trees called Kanah-hul.

أَذْقَانِ pl. of ذَقْنٌ, lit. a chin. The upper branches of the tree is what the word signifies here.

Another reading يَسْجُ كُلِّ فَيْقَةٍ = from what collects at each interval of raining; and also مِنْ كُلِّ تَلْعَةٍ = from each water-course.

الْمَاءُ to حال يَكِبُ adv. sent. after اَصْحَى pred.

77 وَمَرَعَةُ الْقَنَانِ مِنْ نَفْيَانِهِ . فَانْزَلَ مِنْهُ الْعَصَمُ مِنْ كُلِّ مَنْزِلٍ

"Then there passed over the hills of Qanán from the spray of it, *that which was so very violent that it caused the wild goats to descend from every haunt in it.*"

He describes the violence of the storm.

عَصَم pl. of اِعْصَم = A gazelle or a mountain goat, whose fore-legs are white above the pastern, or of a colour different from that of other parts.

Another reading of the first hemistich وَالْقَى بِبُشْيَانٍ مَعَ اللَّيْلِ بَرْكَةً

= "It settled itself on *mount* Busyán at night." الْقَى بِرَكَه = placed its breast, like a camel.

بُشْيَانِ a d.pt. (غير منصرف) for عَلَيْهِ and اِنْ, but here used as a triptote (منصرف), by a poetic license.

78 وَتَبَا لَمْ يَتْرِكْ بَعَاجِدَ نَخْلَةٍ . وَلَا أَطْمَأِ الْأَعَشِيدَاجَ يُجْنَدِلِ

"And at Taimás it did not leave the trunk of a date tree standing, and not a building except those strengthened by hard stones."

المشتغل, or المنصوب على شريطة التفسير, تَبَا in the acc. case being منه الفعل بضمير, e. g., the verb لَمْ يَتْرِكْ is diverted from it to govern the pron. هَا referring to it. أَطْمَأِ adj to under.

Or in the obj. case, ك being und.; or in the nom. case, being subj. to يضي , co-ordinate to مناة ; or with the implied word qualified by كلع in the preceding line.

74 قعدت لر وصحبتي بين ضارح . وبين العذيب بعد مامئاً ملي

"I sat down with my companions *waiting for the rain* between Zárij and 'Uzaib after regarding the lightning attentively."

صحبتي (pl. of صاحب) in the nom. case, being co-ordinate to the implied 1st pers. pron. implied in قعدت . ما expletive and مامئاً ملي (ver. no.) = my observing attentively. بعد مامئاً ملي is interpreted also thus:— بعد is a synocopated form of the past tense بعد It, *the cloud*, the object of my earnest observation, was far.

Another reading بعد = (distance) in the obj. case being منادی , with يا under. It = يا بعد مامئاً ملي = O *great* was the distance of the object of my earnest observation.

75 على قطن بالشيم ايمن صوير . وايسرة على السار فيذبل

"In looking for the rain, *we guessed that* the right of its downpour was over Qatan, while the left of it was upon Satár and beyond it upon Yazbul."

These places are very far apart, hence the magnitude of the storm is described.

ايمن على قطن sub., pred.

Another reading على قطناً . It then = *As we guessed* from the observation of the lightning and other signs of rain, its right downpour topped Qatan, &c.

فيذبل is غير منصرف , being وزن الفعل and علم , but here used as منصرف for the necessity of the rhyme.

Another reading **تُسَقِّلُ**.

فَبَاتَ عَلَيْهِ سَرْجُهُ وَلِجَامُهُ . . وَبَاتَ بَعَيْنِي قَائِمًا غَيْرَ مَرْسَلٍ 71

"He passed the night with his saddle and bridle on him ; he passed the night standing in my eyesight, without being sent to the stable."

قَائِمًا and غَيْرَ in the acc. case being *حال*.

عليه and لِجَامُهُ being subj. and سَرْجُهُ and *حال* ; &c., adv. sent. of *حال*.  
pred.

أَمَّا نَرَى بَرْقًا أَرِيكَ وَعِضْرٌ . . كَلَعَ الْيَدَيْنِ فِي حَبِي مُكَلَّلٍ 72

"Oh, my companion, do you see the lightning, the glittering of which I am showing you ; like the flashing of the two hands in the thick collecting crowned clouds."

is مَاح from عَنَادَى صاحب the final ب being suppressed, and so it remains with its own كَسْرَةٌ i. e., كَسْرَةٌ.

أَرِيكَ and عِضْرٌ adj. sent. to بَرْقًا.

نَرَى interrogative ; هَلْ or أ being under.

مُكَلَّلٍ = either crowning, encircling, or flashing with lightning.

Another reading **أَحَارَتْ** = **أَحَارَتْ**, *Hārith*.

Another reading **أَعِزِّي عَلَى نَرِي** = assist me in seeing a lightning.

يُضِي مَنَاءُ أَوْ مَصَابِيحُ رَاهِبٍ . . أَعَالُ السَّلِيطُ بِالذُّبَالِ الْمُقْتَلِ 73

"Shines the glory of it, or, like the lamps of a monk, who has 'dipped' in the oil the well-twisted wicks."

أَعَالُ الذُّبَالُ بِالسَّلِيطِ = أَعَالُ السَّلِيطِ بِالذُّبَالِ An example of inverted construction. An adj. sent. to رَاهِبٍ.

Another reading **أَعَالُ السَّلِيطِ** = did not spare the oil, used it lavishly.  
أَعَالُ = considered as of no value.

مَصَابِيحُ in the gen. case, being co-ordinate to لَمَعَ in the preceding line.



فَعَادَى عِدَاءَ بَيْنِ نَوْرٍ وَنَعَجَةٍ . : دِرَاكًا وَلَمْ يَنْضَحْ بِمَاءٍ فَيَغْسِلِ 68

"He killed one after the other, a bull and a cow, overtaking them, and he did not break out into a sweat that he should be washed."

مفعول مطلق, عِدَاءٌ, in the acc. case being

بَيْنِ, obj. of place (غَرَفِ الْمَكَاتِ).

دِرَاكًا an infinitive used as حال.

(لَمْ يَنْضَحْ) being in co-ordination to جُزْئِيَّةً, being in co-ordination to جُزْئِيَّةً ;  
orapodosis to أَنْ يَنْضَحَ unders.

فَقَلَّ طَهَاةَ الْلَحْمِ مِنْ بَيْنِ مَنْضُجٍ . : مَقِيفٌ شَرَاءٌ أَوْ قَدِيرٌ مُعْجَلٌ 69

"Then the dressers of meat were, a part of them, baking slices of roasted meat placed in line, and another part were boiling quickly in the kettle."

ظَلَّ & عَنْ بَيْنِ مَنْضُجٍ, a prepositional adverbial phrase pred. after ظَلَّ.

قَدِيرٌ in the gen. case being مَقِيفٌ to مَنْضُجٍ under

مَنْضُجٍ to مَنْضُجٍ in the gen. case being مَقِيفٌ, which also admits the gen. case, as being and co ordinate to مَقِيفٌ, مَنْضُجٍ to مَنْضُجٍ.

وَرَحْنَا يَكَادُ الظَّرْفُ يَقْصُرُ دُونَ . : عَنَى مَا نَرَى الْعَيْنَ فَيَرِ نَسْهَلٌ 70

"We returned in the evening, and the eye almost failed to appreciate his beauty; for when the eye was raised to see the upper part of him, it was lowered, being attracted by the beauty of the lower part."

يَكَادُ & حَالٌ, adv. sent of يَكَادُ.

يَقْصُرُ Dُونَ pred. cont. to يَكَادُ.

نَسْهَلٌ and نَسْهَلٌ are passive, being مَرْبُوطٌ and جَرَاءٌ respectively after عَنَى.  
Synecopated forms of نَسْهَلٌ and نَسْهَلٌ.

واو الحال, introduced by حال, sent. of حال, introduced by حال.  
 "He has the flap under. It means either "having short gng  
 the gallop of a wolf, and فزع <sup>nace</sup> under. It means either "having short gng  
 له pred. (خبر) to the subjs. (مبتدأ).  
 تقريب.

62 يسع اذا استد برته مد فرجة . بضاي فوق الارض ليس باعزل

"Well shaped, *with thick bones and strong sinews*: if you stand behind him, he shuts the place between his thighs, from view, with a *tail*, ample, hanging a little above the earth, which does not incline to one side (or is not crooked)."  
 . ضليح اذا استد برته مد فرجة .

. ضليح اذا استد برته مد فرجة .

ليس باعزل . ضاي adj. to ذئب under.; so also the sent.

(غرف المكان) . فوق diminutive of فوق, obj. of place

. ليس expletively used with the pred. after

مَسَحَ إِذَا مَا السَّابِحَاتُ عَلَى الْوَتْنِ .: أَثَرُنَ الْغُبَارُ بِالْكَدِّ يَدَ الْمُرْكَلِ 58

“At full gallop, at a time when the swift horses, on account of fatigue, raised up the dust on the rough ground beaten by their hoofs.”

i. e., the other horses, from fatigue, dragged their feet along the ground.

مَسَحَ intensive adj. = pouring forth in his galloping.

وَأَثَرُنَ (مَبْدَأُ) subj. السَّابِحَاتُ the pred. (خَبَرُ) being the sent.

يَزِلُّ الْغُلَامُ الْخِفَّ مِنْ صَهْرَانِهِ .: وَيُلْقِي بِأَثْوَابِ الْعَنِيفِ الْمُنْقَلِ 59

“The light boy slips off his back, and he throws away the garments of the heavy rough rider.”

كَلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ . : وَمَنْ تَحْتَرِثَ حَرْثِي وَحَرْثُكَ يَهْزِلْ 53

"If either of us obtains anything he makes away with it, and he who cultivates *after the manner* of my cultivation and your cultivation will become thin."

He is now boasting of his generosity which does not allow him to keep anything.

كَلَانَا subj. (مبتدأ). أَفَاتَهُ pred. sent. to كَلَانَا.

يَهْزِلْ and تَحْتَرِثَ jussive, being حَرْثُ and جَزَاء respectively.

وَحَرْثُكَ in the acc. case being مفعول مطلق.

وَقَدْ أَغْتَهِي وَالطَّيْرُ فِي وَكُنَاتِهَا . : بِمَنْجَرٍ قَدِيدٍ الْأَوَابِدَ يَكِلْ 54

"And verily I started in the early morning, when the birds were still in their nests, on a *horse* well-bred, long bodied, outstripping the wild beasts *in his gallop*."

وَادَّالْبَيْتَ &c., adv. sent of حال, introduced by وإدَّالْبَيْتَ.

~~بِمَنْجَرٍ~~ lying under. It means either "having short or little hair," or "sharp and vigorous in pace."

مَكْرٌ مَقْبَلٌ مَدْبِرٌ مَعَا . : كَجَلْمُودٍ مَخْرُجِطَةٍ لَسِيلٍ مِنْ عَلٍ 55

"Attacking, fleeing, advancing, retiring, *whichever I wish*, and jointly *with all these qualities*, being like the boulder of a rock, which the torrent has harled down from on high, *in his pace, force, and invulnerability*."

مَقْبَلٌ and مَدْبِرٌ are intensive adjectives from مَكْرٌ and قَرٌّ; while مَقْبَلٌ and مَدْبِرٌ are agents from Conj. IV., in the gen. case, being adj. to مَنْجَرٌ; so also are مَكْبِتٌ, جَبَاشٌ, مَسَحٌ, دَرِيرٌ, and مُلَبِّحٌ in the following lines. Or these adjs. may be in the nom. case, being pred. (خبر) to the subj. (هو) (مبتدأ).

جَلْمُودٌ &c., a jz. sent. to جَلْمُودٌ.

وَقَرِيَّةٍ أَقْوَامٍ جَعَلْتُ مَصَامِعَهَا . عَلَى كَاهِلٍ مِنِّي ذُلُولٍ مُرَحَّلٍ 50

“And many a leather water-bag of the people, I have placed its strap over my shoulder, submissive, and repeatedly saddled with it.”

جعلت &c., sent., apodosis to و (رب).

كاهل and مرحل adj. to ذلول.

وَوَادٍ كَجَوْرِ الْعَبْرِ قَفَرٍ تَطْعَمُهُ . بِهِ الذُّئْبُ يَعْوِي كَالْخَالِيعِ الْمَعِيلِ 51

“And many a valley like the plain of 'Aer, a sterile desert, have I crossed, in which the wolf was howling like the gambler with a family to support.”

غير is explained in two ways: (a) a substitute to suit the metre, for its synonym حمار, name of a certain unbeliever, who possessed a valley, which for his infidelity God rendered waste and unproductive; (b) the ass whose belly contains nothing of which any use is made.

واد adj. to واد قفر.

تطعمه apodosis to و (رب).

الذئب به being pred. and واد به adj. sentence to واد.

يعوي adj. sent. to الذئب.

خاليع = A gambler who always loses the game; or one repudiated by his family.

تَقُلْتُ لَهُ لِمَا عَوَى إِنْ شَأْنُنَا . قَائِلُ الْغَنَى إِنْ كُنْتَ لِمَا تَمُولُ 52

“I said to him, (*the wolf*,) when he howled, our business is small in the way of wealth, if you also have never been prosperous.”

لها = لم, ما being expletive.

قائل الغنى adj. phrase, pred. after إِنْ.

لما تمول pred. sent. to كنت.

تمول jussive by لم; a syncopated form of تمول.

وَتَعْطُرُ بِرُخْمٍ غَيْرِ شَدِيدٍ كَأَنَّهٗ . : اسَارِيعَ ظَبْيٍ اَوْ مَسَارِيكَ اِسْحِلَ 41

"She gives with thin *fingers*, which are not thick, as if they were the worms of the desert of Zabi, and soft as the tooth-brushes of the Ishil tree."

The Arabs stain the tips of their fingers and nails a reddish colour with Henon.

خاص adj. to بنان understood.

كانت after (خبر) and اساريع in the nom. case, being pred.

اساريع pl. of اَسْرُوع a sort of worm found in the sand, very white in the body, with a red head.

اسْحِلَ pl of مَسْرَاك, a stick used for cleaning the teeth; اسْحِلُ the name of the tree from which the night of the stars is not paled by the very soft fibres.

42 فَيَا هَبْ مُتَيْقِلَ .  
ك (ك) of (بَيَانِيَّة)ory

لَيْلِ , &c., adj. sentence to نجوم

Here مُتَقَدِّمَةٌ or مُتَقَدِّمَةٌ (=secured), the خبر after كانت is understood, being obvious from the context.

In some copies, instead of this one line, there are two running as below:—

فَيَا لَكَ مِنْ لَيْلٍ كَانَتْ نَجُومُهُ . : يَكُلُّ مَغَارِ الْقَتْلِ شَدِيدَ بِيْذِلِ  
كَأَنَّ الدُّرْيَا عُلِقَتْ فِي مَصَامِيهَا . : بِأَمْرٍ مِنْ كَلَّانٍ إِلَى مَمِّ جَنْدَلِ

"O wonder for thee, a night, of whom the stars, as if *it were*, are tied firm with very strongly twisted rope to the Mount Yazbul.

As though the Plicades are secured firm at their position by means of ropes of hemp to solid *stones* of a rock."

شَدِيدَ adj. to حَبْلِ unders. مَمِّ pl. of مَسَاء adj. to نجوم unders. pred. sent. to نجوم subj. after كانت .

عُلِقَتْ pred. sent. to الدُّرْيَا subj. after كانت .

the *plaits* are lost in the twisted (*lit. doubled*) hair, and the hair falling loose."

مستشزرات = Ascending. Another reading. مستشزرات in the pass. = twisted upwards; عداثر = pendent curls.

مثنى and مرسل Adj. to شعر under.

Another reading—فخائره &c. (the pron. referring to فرح), an adj. sent. to فرع.

وَكُنَّحٍ لَطِيفٍ كَالْجَدِيدِ مُخَصَّرٍ. . وَ سَائٍ كَانُوبِ السَّقِيِّ الْمَذَلِّ 39

"And she meets me with a slender waist, thin as the twisted leathern nose-rein of a camel, and a shank, like the stem of a palm tree bending over from the weight of its fruit."

كانوب = the space between two joints of a cane or a bamboo. السقي Adj. to النخل unders.

المذل also = clear in colour like the stem of the irrigated Papyrus, bent down by saturation.

السقي adj. to البردي under.

Some take it to mean النخل السقي المذل = clear in colour like the stem of the Papyrus growing among well-watered palm trees, bent down and sheltering it from the sun with its shade.

وَتَضَى تَبَيَّتُ الْمِسْكِ فَوْقَ فَرَاشِهَا. . يَوْمَ الضُّحَى لَمْ تَنْتَطِقْ مِنْ تَفَضُّلِ 40

"In the morning, when she wakes, the particles of musk are lying over her bed; she sleeps much in the morning and does not gird her waist with a working dress."

This line is to express the ease of her circumstances.

فوق obj. of place (طرف المكان).

نوم intensive agent from نام; of common gender, being of the measure of فاعل, and equal to فاعل in force. In the nom. case, being خبر to فرأشها in ها under., or in the gen. case, being in apposition with ها.

تفضّل Infin. of the 5th conj. from فضلة, a loose single garment worn by the labouring classes when at work.

نُصَّةٌ وَتُبْدِي عَنِ أُسَيْلٍ وَتَقْفِي .: بِنَاطِرَةٍ مِنْ وَحْشٍ وَجُرَّةٍ مُطْفَلٍ 35

"She turns away, and shows *me* her smooth cheek, and is prohibiting *me* from caressing her with a glancing eye, like that of a wild animal, with young, in the desert of Wajrah."

That is, there was a frightened and at the same time a tender look in her eyes.

تَقْفِي بِنَاطِرَةٍ Also means: "She intervenes with," &c., i.e., "encounters me with," &c.

وَجُرَّةٍ Is عِلْمِيَّةٌ and ثَالِثَةٌ for غَيْرِ مَنْصُوفٍ .

Another reading ثَنِيَّتٌ = separated teeth.

وَجِيدٌ كَجِيدِ الرِّيمِ لَيْسَ بِفَاحِشٍ .: إِذَا هِيَ نَصَمَتْ وَلَا يَمُغْطِلُ 36

"And she shows a neck like the neck of a white deer, which is neither disproportionate when she raises it, nor unornamented."

The neck of 'Unazih was like the neck of a white deer, except that she wore an ornament round it;

لَيْسَ (خبر) after بِفَاحِشٍ in ب. expletively used with the pred. جِيدٌ &c., adj. sent. to جِيدٌ .

جِيدٌ In the gen. case, being co-ordinate to أُسَيْلٍ in the preceding line; so also are فَرْعٌ and كَشَعٌ and مَاقٌ in the following lines:

وَفَرْعٌ يَزِينُ الْمَتْنَ أَصَوْدُ فَاحِمٍ .: أَثْبِتْ كَقَبُولِ النَّخْلَةِ الْمَتَعْنَكِلِ 37

"And a perfect head of hair which, when loosened, adorns her back, black, very dark-coloured, thick like a date-cluster on a heavily-laden date tree."

يَزِينُ الْمَتْنَ Adj. sent. to فَرْعٌ .

مَقْتَرٌ and وَزْنُ الْفَعْلِ for غَيْرِ مَنْصُوفٍ , أَصَوْدُ .

غَدَاثُهَا مُسْتَسْرِزَاتٌ إِلَى الْعُلَى .: تَقْضِي الْعَقَاصُ فِي مَتْنِي وَمُرْمِلِ 38

"Her curls creep upwards to the top of her head, and

تَزِي



هَصَوْتُ بِفَوْدِي رَأْسَهَا فَمَا يَلْتُ . . عَلِي هَضِيمُ الْكَشْمِ رِيًّا مُتَخَلِّجٌ 33

"I drew the two side-locks of her head *towards me*; and she leant towards me; *she was slender of waist, but full in the ankle.*"

هَضِيمٌ and رِيًّا in the acc. case being حال. هَضِيمٌ of common gender, being of the measure of فَعِيلٌ and of the force of مَفْعُولٌ.

رِيًّا Fem. of رِيَانٌ, = "one whose throat is quenched," then "full of liquid," and then "fat."

مَهْفُفَةٌ بِذِئَاءِ غَيْرِ مُقَافَاةٍ . . تَرَاهَا مُصْقُوْلَةً كَالْمِجْنَلِ 33

"Thin-waisted, white-skinned, not fat in the abdomen, her breast-bones (*i.e.*, breast) shining polished like a mirror."

مَهْفُفَةٌ in the nom. case being (خَبَرٌ) to the subj. هِيَ (مُبْتَدَأٌ) under. تَرَاهَا &c., adj. sent. to هِيَ.

كَيْبُكْرِ الْمَقَانَاةِ الْبَيَاضِ بِصُفْرَةٍ . . غَدَاها نُفِيرُ الْمَاءِ غَيْرِ مَحْلَلٍ 34

"In complexion she is like the first egg of the ostrich—whiteness mixed with yallowness—pure water, *unsullied* by the descent of many people in it, has nourished her."

بِكْرِ Is the "first and best of anything." بِكْرِ may also be translated "virgin pearl of the first water," in which case the sense of the second half of the line is more apparent.

المَقَانَاةُ Past part. adj. qualifying الْبَيَاضِ or الدَّرَّةُ under.

الْبَيَاضِ In the gen. case being مضافٌ إِلَيْهِ; or in the acc. case being second. obj. of مُقَانَاةٌ.

غَدَاها &c., an adj. sentence to بِكْرِ; هَا referring to it; or to the beloved, هَا referring to her.

غَيْرِ مَحْلَلٍ (Pass. part.) lit. "not descended into."

Another reading.—غَيْرِ مَحْلَلٍ, (act. part.) = not sparing, not stinted. غَيْرِ in the nom. case being adj. to نُفِيرُ; or in the obj. case being obj. of غَيْرِ to حال.

for what you are doing, and I cannot expect that your erring habits will ever be removed from your nature.”

Either **عَلَيَّ** may be in the nom. case being **مَبْدَأٌ** and **عَلَيَّ** pred. under.; the full sentence being **يَمِينُ اللَّهِ عَلَيَّ** (= God's oath is on me); or it may be in the obj. case being **مَفْعُولٌ مُطْلَقٌ** by **حَلَفْتُ** under.

**حِيلَةٌ** subj. (مَبْدَأٌ), **لَكَ** pred. (خَبَرٌ).

**أَنْ** expletively used with the negative **مَا**.

**أَرَى** a sent., secondary obj. to **تَنْجَلِي**.

Prose order— **وَمَا أَنْ أَرَى الْغَوَايَةَ تَنْجَلِي عَنْكَ**

**حِيلَةٌ** liter. = device, stratagem, trick. “Excuse” seems to be rather the meaning here.

30 خَرَجْتُ بِهَا تَمْشِي تَجْرُو رَأً. عَلَى أَثَرِنَا إِذْ يَأْلُ مِرْطٌ مَرَحَلٌ

“I went out with her; she walking, and drawing behind us, over our footmarks, the skirts of an embroidered woollen garment, to erase the footprints.”

Another reading is **أَمْشِي** I walking. **تَجْرُو** adv. sent. **جِهَةٌ** حَالِيَةٌ

**مَرَحَلٌ** = (a garment), embroidered with designs of saddles, bridles, &c., on the skirts.

**رَأً** in the obj. case being **مَفْعُولٌ فِيهِ**, obj. of place (ظَرْفُ الْمَكَانِ).

31 فَلَمَّا أَجْزَأْنَا مَادَّةَ الْكَيْ وَانْتَحَى. بِنَابِطِنِ خَبْتٍ نَبِي حَقَانٍ عَقْلٍ

“Then when we had crossed the enclosure of the tribe, the middle of the open plain, with its sandy undulations and sand-hills, was sought by us.”

**انْتَحَى** = carried us to the side of. **بِ** for **تَعْدِيَّةٌ** transitive signification.

Some commentators consider **الْكَيْ** to be the apodosis of **لَهَا**, the **وَ** being expletive; others take **انْتَحَى** to be co-ordinate to **أَجْزَأْنَا**, the apodosis to **لَهَا** being **طَابَتْ حَالُنَا** (= we were merry) or the like, under.; or the next line.

**مَادَّةٌ** = courtyard, any enclosed space.

**خَبْتٍ** and **عَقْلٍ** adj. to **نَبِي**

رَبِّ &c., is an adj. sent. to بَيْضَةٌ. تَبَتَّعَتْ &c., sent. apophysis to رَبِّ.  
لَهُوَ adj. to غَيْرِ مُعْجَلٍ.

تَجَاوَزْتُ حِرَاسَاتِهَا وَمَعَشَرًا . . عَلَيَّ حِرَاسًا لَوْ يَسِرُّونَ مَقِيلِي 23

"I passed by the sentries *on watch* near her, and a people  
desirous of *killing* me, if they *could* conceal my murder,  
being *unable to assail me openly*."

Another reading تَغَطَّيْتُ أَبْوَابًا = I passed through doors. Also أَمْرًا =  
danger.

Another reading لَوْ يَشْرُونَ = if they could give publicity to.

مَعَشَرًا pl. of حَرِصٌ adj. to حِرَاسًا.

إِذَا مَا التُّوَيَّافِي السَّمَاءِ تَعَرَّضَتْ . . تَعَرَّضَ انْتَاءُ الرِّشَاحِ الْمِفْصَلِ 27

"I passed by these people at a time, when the Pleiades  
appeared in the heavens, as the appearance of the *girds* in  
the spaces in the ornamented girdle, set with pearls and gems."

مِفْصَلٌ = divided. Said of a bracelet or a necklace of pearls or precious  
stones, between every two of which a pearl of a different size or another  
sort of gem is set.

تَعَرَّضَ Infu. in the obj. case being cog. obj. (مفعول مطلق).

فَجِئْتُ وَ قَدْ نَضْتُ لَنَوْمٍ ثِيَابَهَا . . لَدَى السُّرَا لِبْسَةِ الْمَتَفَضِّلِ 28

"Then I came to her, when she had taken off her clothes for  
sleep, except her night garment: and she was *stumbling* near  
the screen of the tent."

لِبْسَةٌ = In obj. case, being obj. of exception (مستثنى).

الْمَتَفَضِّلُ = the wearer of a single garment (called فَضْلٌ and فَضْلَةٌ) to cover  
the body.

فَقَالَتْ بَيْنَ يَدَيَّ إِلَهِ مَالِكٍ حِيلَةٌ . . وَمَا إِنَّ أَرْبَى عَنْكَ الْغَوَايَةُ تَنْجَالِي 29

"Then she said to me, 'I swear by God, you have no excuse

then put away my heart from your heart, and it will be put away."

i.e., Give me my heart again.

ثياب here means "heart." See ثوب in Johnson's Persian Dictionary. Originally "clothes," hence "the body enclosed," and then "the heart."

قدما لك &c., pred. after تك; the subj. being the implied pron. in فك referring to خلیقته.

فلی apodosis to ان, introduced by ف. Some read تنسلي = you may get rid of love.

2nd pers. fem. sing.

و ما ذرفت عینای الا لتضربی . . . بسهمیک فی اعشار قلب مقل 24 —

"And your two eyes did not flow with tears, except to strike me with your two arrows in my broken heart, conquered by love."

The two arrows are of course glances from her eyes.

Here the allusion is to the game of المیسر. A camel (جوزر) was slaughtered and divided into ten portions, for which the players contended by casting bladeless arrows, marked with portions to be won. Here, by the two arrows are meant the two called المعلی and الرقیب, the former winning seven and the latter three portions, and thus the two together the whole.

لتضربی 2nd pers. fem. gen. sing. num. stripped of ن under the Government of ل of تلعلیل.

مقل also = cut into pieces.

و بیضة خدر لا یرام خباوما . . . تمتعت من لوبها غیر معجل 25

"And many a fair one, concealed behind the purdah, whose tent cannot be sought by others, have I enjoyed myself by playing with, without hastening my departure."

و = رب governing بیضة in the gen. case.

He speaks of her as بیضة (an egg), on account of her virginity, purity of colour, and keeping away from public view.

لم نحال Act., adj. sent. to حلقه , ha its obj. unders. Another reading  
لم نحال (= which was not modified with any reservation); pass. adj. sent.  
to حلقه .

فاطم مهلاً بعض هذا الدليل . : وإن كنت قد از معت صرمي فاجيلي 21

“Oh, Fatima, gently, *put aside* some of this coquetry, and if you have, indeed, made up your mind to cut off *friendship* with me, then do it kindly or gently.

فاطمه Unaiyah's proper name being فاطمة . It is منادی مرخم (vocative apocopated). م may be left with its فتحة , or it may be read with ضم being منادی مفرد .

This line is an example of التصريح , by which both the hemistiches rhyme.

امهلي to مفعول مطلق being in the acc. case unders.

Another instance of الالتفات (vide line 7).

— افرغ مني أن حبك قاتلي . : وأتك مهلاً تأمرني القلب يفعل 22

“Has anything deceived you about me, that your love is killing me, and that verily as often as you order *my* heart, it will do *what you order*.”

The ا at the commencement of this line is the ا of question of appeal, or الاستفهام التقريري , (confirmative interrogative), = افرغ = قد غرغ .

The nom. to فر the two following noun sentences introduced by أن .

أنا قاتلي pred. after حبك is subj.

أنا and يفعل the pred. after أن in the obj. case being subj.

أنا is stripped of و , and يفعل ends with كسرة , both being (مجزوم)

Jussive, being شرط and جزاء respectively.

وإنك قد سألوك مني خليقة . : فأتني ثيابي من ثيابك تنسل 23

“And if any one of my habits has caused you annoyance,

18 فَبَيْتِكَ حُبْلَى قَدْ طَرَقَتْ وَصُرِيعٌ . ۞ فَالْبَيْتُهَا عَنِ ذِي تَمَامٍ مُّحَوَّلٌ

"For many a beautiful woman like you, oh 'Unaizah, I have visited at night and she was pregnant or giving suck, and I have diverted her thoughts from her child one year old."

مُتْلِك in the gen. case, governed by رَب unders.

حُبْلَى and صُرِيع in the gen. case, being adj. to مُتْلِك .

قَدْ طَرَقَتْ apodosis to رَب , its obj. هَا unders.

مَتْنَهِيَ الْجَمْعُ being غير منصرف , تَمَامٌ

ذِي تَمَامٍ and مُّحَوَّلٌ adj. to وَلَدٌ understood.

ذِي تَمَامٍ literally means, 'possessed of charms,' or 'amulets.' The Arab children wear charms, which are removed when they are grown up.

19 إِذَا مَا بَكَ مِنْ خَلْفِهَا أَنْصَرَفْتُ لَهُ . ۞ بِشَقٍّ وَنَحْنِي شَقَّهَا لَمْ نُحَوَّلْ

"When he the child cried behind her, she turned towards him with one-half, while her other half was under me, and was not turned away."

وَالْحَالُ حال introduced by إِذَا مَا &c., an adv. sent. of نَحْنِي

أَنْصَرَفْتُ apodosis to إِذَا مَا ; شَقَّهَا subj., نَحْنِي pred.

لَمْ نُحَوَّلْ pass. adj. sent. to شَقٍّ .

Another reading لَمْ نُحَوَّلْ (= which she did not turn away), active, adj. sent. to شَقٍّ , its object هُ unders.

20 وَيَوْمًا عَلَى ظَهْرِ الْكُتَيْبِ تَعَذَّرْتُ . ۞ عَلَيَّ وَالَّتِ حَلْفَةٌ لَمْ نُحَلِّلْ

"One day on the back of a sandhill she made excuses to me for not fulfilling my desire and swore an oath to which she made no exception."

يَوْمًا obj. of time (ظَرْفُ الزَّمَانِ).

تَعَذَّرْتُ عَلَيَّ = she proved refractory to me.

حَلْفَةٌ = one oath : in the acc. case being مَوْضِعٌ مَطْلُوقٌ .

العذارى subj. to ظَلَّ (one of the الافعال الناقصة), the pred. being the  
sent. يَرْتَمِدْنَ &c.

لهم co-ordinate (معطوف) شحم.

14 وَبَوْمٌ دَخَلَتْ الْخَدْرَ خَمْرٌ عَنِيَّةٌ .: فَقَالَتْ نَكَّ الْوَيْلَاتُ إِنَّكَ مَرَجِلِي

“ And the day, on which I entered the howdah, the howdah of 'Unaizah, and she said, ‘ Woe to you, verily, you will cause me to travel on foot.’ ”

She feared the camel would be unable to carry the double burden.

عَنِيَّةٌ being a feminine proper noun, but here it is made منصرف by a poetical license (ضرورة الشعر) .

الخدْر in appos. (بدل) with الخدر.

15 تَقُولُ وَقَدْ مَالَ الْغَبِيطُ بِنَامِعًا .: عَفَرْتُ بِعَيْرِي يَا امْرَأَ الْقَيْسِ فَأَنْزِلِ

“She was saying, while the howdah was swaying with us, ‘you have galled my camel, oh Imra-ul-Qais ; so dismount.’ ”

ب in مَالَ gives a transitive signification to مال (للتعدي) .

امْرَأَ in the acc. case being مضاف being امرؤ.

The و in وَاقْدًا (= whilst).

بَعِيرٍ of common gender.

16 فَقُلْتُ لِهَيْسِرِي وَارْخِي زِمَامَهُ .: وَلَا تُبْعِدِينِي عَنْ جَنَابِ الْمَعْلَلِ

“ So I said to her, ‘go on, and loosen his reins, and do not repel me from your repeatedly *tasted* fruit.’ ”

Apparently Imra-ul-Qais wished to kiss her, or take other liberties. — ✓

17 دُعِيَ الْبَكْرُلَا تُرِي لَهُ مِنْ رِدَاقِنَا .: وَهَاتِي إِذْ يَقِينَا جَنَى كَالسَّقْرَجَلِ

“ Let the young camel be, and show it no pity for our riding together *on it*; and come let us taste *your* fruit like an apple.”

هَاتِي fem sing. from هَاتِ, a noun with the signification of the imperative (اسم فعل) .

إِذْ secondary dative (إلى), and جَنَى direct obj. to دُعِيَ .

Dárat-i-Juljul is the name of a pool, and the events which happened there are as follows:—During the course of his love affair with 'Unaizah, the poet followed the women of his tribe down to the Dárat-i-Juljul pool to obtain an interview with her. Whilst the women were bathing, he hid their clothes, and refused to return them unless the women came out singly and asked him for them. For a long time they refused, but were at last compelled to do so, the last to leave the water being 'Unaizah. The women then reproached him for his behaviour, and complained of hunger on account of their long fast. He, therefore, killed his riding camel, which they cooked and ate. Having, therefore, none of his own to ride on his way back to the encampment of the tribe, the saddle, etc., of his own camel was divided by the women among themselves for carrying in parts on their camels, he himself falling to the lot of 'Unaizah, with whom he insisted on riding on her camel.

يَوْمٌ ought to have been in the same case as يَوْمٌ in the previous line, being in co-ordination to it. It is, however, in the objective case; for, as a rule, all nouns denoting point or period of time, when followed by a sentence as مَضَى الْيَوْمَ, are indeclinable and in the objective case. Another explanation offered puts it in the acc. case by أَذْكُرُ (= mention) under.

يَا عَجِبَا Here the final ا is a substitute for هِ of the 1st person: the sentence in full being يَا عَجِبِي أَحْضُرْ = O my wonder, come (this is the time for you).

12 وَيَا عَجِبَا مِنْ حُلِّهَا بَعْدَ رَحْلِهَا .: وَيَا عَجِبَا لِلْجَازِرِ السَّبْدِلِ

"O for wonder at its being unsaddled after that it was saddled; and O wonder for the slaughterer (i.e., the poet himself), regardless of his own interest."

مُتَبَذِّل (literally) = extravagant.

13 قَطَّلَ الْعَذَارَى يَرْتَبِينَ بِلَحْمِهَا .: وَشَحِمَ كَهْدَابَ الدِّمَقْسِ السَّقْلِ

"Then the maidens commenced throwing her flesh (i.e., the flesh of his camel) into the kettle and her fat like the loose fringes of white twisted silk round the lean."

Some translate the line thus:— "Then the maidens remained throwing her flesh at one another.....&c.



8 اِذَا قَامَا تَضَوَّعَ الْمِسْكُ مِنْهُمَا . نَسِيمُ الصَّبَاحَاتِ بِرِيَا الْقُرْنَفِلِ

"When they stood up, the *odour* of musk diffused from them, was as the soft breeze of the zephyr, bringing with it the smell of the clove."

قَامَا in the dual form, the sub. being the two ladies mentioned in the preceding line.

اِذَا apodosis to تَضَوَّعَ .

نَسِيمُ in the acc. case, taking the place of the cognate obj. تَضَوَّعَ under. with which it is in combination of اِضَافَةٌ .

الصَّبَاحَاتِ &c., an adj. sent. to جَأت .

9 فَفَاضَتْ دُمُوعُ الْعَيْنِ مِنِّي صَبَابَةً . عَلَى النَّحْرِ حَتَّى بَلَ دُمُعِي مَحْبِلِي

"So the tears of my eyes flowed down on my breast, on account of the tenderness of my love, until my tears wetted my sword belt."

صَبَابَةً in the acc. case being either مَفْعُولٌ لَهُ or حَالٌ .

10 الْآرَبُ يَوْمٌ لَكَ مِنْهُنَّ مَالِحٌ . وَلَا مِثْلًا يَوْمٌ بِدَارَةِ جُلْجُلٍ

"Behold, how many pleasant days have you *spent* with them, and especially the day at Dúrat-i-Juljul."

لَا مِثْلًا = not the like of; i.e., above all, especially. Here مَا is expletive and يَوْمٌ in the gen. case being مضافٌ إِلَيْهِ . مِثْلِي يَوْمٌ may also be in the nom. case; مَا being a rel. pron., and هُوَ subj. of rel. clause being suppressed, the sentence in full being لَا مِثْلًا لِيَوْمِي . The former construction is preferable. يَوْمًا may also be in the obj. case, being تَمْدِيدٌ (obj. of explanation) to مَا = شَيْءٌ thing.

11 وَيَوْمَ عَقَرْتُ لِلْعَذَارَى مِطِيتِي . فَبَاعَجَبًا مِنْ كُورِهَا الْمُنْحَمَلِ

"And the day *on which* I killed my riding camel for food for the maidens. Then how pleasant was their *dividing the riding camel's* saddle, which had to be carried *on their camels*."

وَقُوفًا بِهَا مُصِيبِي عَلَيَّ مُطِيبٌ . يَقُولُونَ لَا تَهْلِكْ أَمَّا وَنَجْمٌ 5

"My companions stopping their camels near me in that place, say, "Do not die of grief, but bear it patiently."

وقوف pl. of واقف in the obj. case being obj. of state (حال).

مصوبي subj. to the partic. وقوفًا .

وقوفًا in the obj. case by مطيبهم .

يقولون An adj. sent. to مصوبي showing حال (= قاللين).

مفعول له in the obj. case being امسى .

وَأَنْ شِفَائِي عَبْرَةٌ مَهْرَاقَةٌ . فَبَلَ عِنْدَ رِصْمٍ دَارِسٍ مِنْ مَعُولٍ 6

"But verily my cure is the flowing tear. But is there near the ruined remains, a place for crying?"

أَنْ شفاء after (خبر) to the subj. in the nom. case, being pred. عبْرَةٌ .

هل The adv. Expletive; it is generally used so with the subj. after من phrase عند رِصْمٍ pred.; عِنْدَ being obj. of place.

معول also means reliance, confidence. The latter part then may be rendered thus:—"But is there any confidence to be placed in the mouldering remains for solacing me?"

كَدَابِكِ مِنْ أُمِّ الْحَوْرِيِّ قَبْلَهَا . وَجَارَتُهَا أُمُّ الرَّبَابِ بِمَاسَلٍ 7

"As was your experience with Ummul-Huwairith before her, and her neighbour Ummul-Rabàb in Māsāl."

دَاب is literally custom, habit, but the meaning of the line is that his experience with 'Unaizah resembled his experience with the two former mistresses.

Here the address is to himself. This abrupt change of pronoun forms is نوع الالتفات called figure of rhetoric.

قبل obj. of time (ظرف الزمان).

ام (معطوف) to جارّة in the gen. case, being co-ordinate .

جارّة in apposition (بدل) with ام الرباب .

Some commentators interpret the line to mean, "whose traces have not been effaced on account of the interchanging of the North and South winds *alone*, but for some other causes besides."

بين with إضافة though in the genitive case on account of توضع in توضع, for it is غير منصوب, being of a verbal measure (وزن الفعل) and proper noun (علم).

المقراة also = a place where rain-water collects.

لم يعف رسمها. عفو for عفا from لم is an adj. clause to المقراة.

ما explanatory to من the relative pron.

تُرى بعرا الارام في عوصا لها . . . وقيعانها كانه حب فلقل 3

"You will see the dung of the white deer in the courtyards and enclosures of it, as though they were seeds of pepper."

This line expresses the abandonment of the place by human beings

The second foot in the last hemistich is affected with قبض, which rarely occurs in it. It stands thus <sup>نَها</sup> كان = مقاعن.

ها in the obj. case being subj. (اسم) after كان; حب the pred. (خبر) in the nom. case.

كان في غداة البين يوم فعملوا . . . لذي سمرا الحبي باقف حنظل 4

"On the morning of separation, the day they parted it was as if I, standing near the acacia shrubs in the gardens of the tribe, were breaking the pods of the wild colocynth."

The acid juice of the colocynth causes the eye to water should it get into it.

غداة and يوم are in the obj. case being مفعول فيه (obj. of time)

Here يوم is مضاف and the sentence فعملوا is مضاف اليه, and so يوم is indeclinable (مبني) and reads with فتحه.

ي subj. after كان and باقف pred. (خبر) in the nom. case

لذي obj. of place (ظرف المكان).

The *قافية* (rhyme) is *مطلقة* (free); of the class of *مندارك*, consisting of two moving letters. The poem is *لامية*, its *روي* (the final rhyming letter) being *ل*, whose *مجرى* (or the moving vowel) is *كسرة*, and *مله* (the vowel letter of prolongation) *ي*.

This metre, called *الطويل* (for its length), is one of those most extensively used by the Arabs in all kinds of poetry, whether epic, emotional, narrative, lyric, elegiac, eulogic and the like. The length of each line gives ample space for expressing any kind of sentence or sentences in one independent line. The dividing of a sentence between two lines is regarded as a poetical defect, and is technically called *تضمين* (=insertion). No word is also, as a rule, divided between two hemistiches. (*Vide* lines 53 and 54 of the 4th poem.)

قَفَابِكِ مِنْ ذِكْرِ حَبِيبٍ وَمَنْزِلٍ . . . سَقَطَ اللَّوِي بَيْنَ الدَّخُولِ فَصُومِلِ 1

"Stop, oh my two friends, let us weep on account of the remembrance of my beloved, and her abode situated on the edge of a sandy desert between Dakhool and Howmal."

*بك* 1st per. pl. of the aorist from *بكى*, the final *ي* apocopated for being jussive, being an apodosis to the imperative *تفا*.

Such an address to two friends is very common in Arabic poetry. It alludes to the ancient custom of not travelling alone, the number of the travelling party being generally not less than three.

*تفا* may be taken as the lightened form of *تَقْن* imper. mph. sing. Some consider the dual form to mean *تَفْ تَفْ* for emphasis.

*بين* obj. of space (*ظرف المكان*).

فَتَوَضَّعَ فَأَلْمَقَرَّةَ لَمْ يَعْرفْ رُسْمَهَا . . . لِمَا سَجَّتْهَا مِنْ جَنُوبٍ وَشَمَالٍ 2

"And between Toozih and Maqrát, whose traces have not been obliterated, on account of what has blown and re-blown over them from the South wind and the North wind."

The meaning of this appears to be that, though the South wind may blow the sand over the remains of the encampment, the North wind blows the sand off again, and vice versa.

# القصيد الأولى

## THE FIRST POEM.

This poem is written by Imra-ul-Qais bin Hujr Alkandi, who lived forty years before the prophet Mohammad. And he is also called Almalik-ul-zilleel (the much-erring king), on account of his amorous tendencies. He fell in love with 'Unaizah, the daughter of his uncle Sherhabeel, and of these two lovers there is a tale which the poet tells in the poem.

The metre of this poem is the second of the class الطويل (or الضرب الثاني من العروض الأولى من الطويل), which is characterized by the last foot of both the hemistiches (ضرب and عروض), being affected with the زحاف known as قبض (the suppression of the 5th quiescent letter). The metre runs as follows:—

فعولن مفاعيلن فعولن مفاعيلن . ∴ فعولن مفاعيلن فعولن مفاعيلن

The feet are subject to the following modifications (زحاف):—

(1) قبض freely occurs in فعولن and rarely in مفاعيلن (other than in عروض and ضرب), as the melodious flow of the metre would be disturbed in the latter case.

(2) كف (the suppression of the 7th quiescent letter) occurs in مفاعيلن, when it becomes مفاعيل.

مفاعيل is subject to either قبض or كف, but never to both simultaneously, in accordance with the rule known as معاينة (alternation).

Example of scansion—

فُعُولُي	بَقَطُ	وَلَوْ لَيْتُ الدَّ	دَحُولُ	فُعُولُي	وَلَوْ لَيْتُ الدَّ	دَحُولُ	فُعُولُي
فعولن	مفاعيلن	فعولن	مفاعيلن	فعولن	مفاعيلن	فعولن	مفاعيلن
مفاعيلن	مفاعيلن	مفاعيلن	مفاعيلن	مفاعيلن	مفاعيلن	مفاعيلن	مفاعيلن



of his own tribe before the same king 'Amru-bin-Hind, a very powerful and despotic monarch of Arabia, and influencing him in favour of his own tribe. Hence, the contrast in the character of the two rival poets, and in their language and their diction is equally striking and interesting. Contrary to the other frank and open-hearted warrior and straightforward eloquent poet, we here evidently see a crafty old courtier. Wily and astute, he seeks to gain his object more by tact than by force. Being thoroughly conscious of the efficacy of persuasion and exhortation, he avoids intimidating the king by the prowess of his tribe, but wins his good graces by eulogising him with his efficient ruling and with his wise and prudent policy of government, which endears him to the people: by reminding him of the good services rendered by the tribe of Bakr and of the ties of relationship; and by tendering promises of loyal fealty in very conciliatory terms. Throughout the poem a striking contrast is maintained by the poet between the cowardly and perfidious conduct of Taghlib and the heroic and loyal deeds of Bakr.

The language is throughout very sublime, grand, courtly, polished and argumentative; and the diction is mostly indirect rather than direct. To emphasize his arguments, the poet makes frequent use of Interrogation of Appeal; and gently touching on the several historical occurrences in a very concise and pithy language, he leaves it to his rival to make a careful investigation into the respective conduct of the rival tribes and to draw the issues for himself. His similes, though very few, are well selected to illustrate the descriptions and are never far-fetched but always very apt and natural.

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remained unavenged while the blood of Taghlib was always spilt with impunity. Then tauntingly he says further that an inquiry into the conduct of the two tribes will not fail to shew that the Thaglibians have always been guilty of many heinous crimes, treason and rebellion against the king, whose trust they always basely betrayed, while the Bakrians have ever conducted themselves nobly and shewed promptitude in serving the king, who is under deep obligation to them for the many noble services rendered by them to establish his power and to consolidate his rule. Among others, he quotes especially three prominent instances: firstly, when 'Amru was assailed by Ma'add in a large army under Qais; secondly, when Hujr led a large Persian army against 'Amru; and thirdly, when Imra-ul-Qais, brother of 'Amru, was released from his long captivity, and the blood of his father Murziz was fully avenged by the death of a great chieftain of the tribe of Ghassân, and by the leading of nine other chiefs into captivity. Bakr have also claims of blood on the favour of the king, inasmuch as he is their nephew on his mother's side. Such services and such claims of kinship are too strong to allow the king to be influenced by the insinuations of Bani Taghlib. In conclusion, the poet sarcastically enumerates instances of several campaigns lost by Bani Taghlib through sheer imbecility, rashness and faithlessness on their part; and tells them that it is only fair that they should abide by the consequences of their own misguided conduct without shifting the responsibility on to the shoulders of the rival tribe of Bakr, whose noble deeds, exalted position and high influence with the king they could not help looking upon without a tingling feeling of envy.

This poem stands in a marked and relieved contrast with the 5th poem in every respect. The poets are both chieftains of their respective tribes, each having the same subject and the same object in common, namely, the pleading of the cause



throughout breathes deep devotion and tacit obedience to the will of his lady. Even in the thickest part of the battle, when he is heavily borne down by the conflict to within an inch of his life, she is not absent from his imaginative mind, which, seeing the lustre of her teeth in the flash of the arms, welcomes them on that account, and loses all terror and awe. He is not a wild soldier, rushing rashly into the fight, but a considerate warrior, possessed of good sense, well acquainted with all the tactics of war, and very sensitive regarding his honour.

The language is in every part thoroughly consistent with the subject matter; it is very tender and pathetic where love is described, but where his warlike deeds are described, it is high, sonorous and forcible. The images and figures are generally such as are chosen from sights and scenes, usually met with by soldiers and adventurers, and serve well to give full effect to the sentiments they are used to illustrate.

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#### POEM VII.

This poem is introduced by the poet's expressing regrets at the departure of his beloved, whose society he never grew tired of. He recollects many places where he knew her in the passed times with many tokens of kind regard shewn by her. The many events of serious moment, which have, however, taken place in the meanwhile, assert stronger claims on his attention, and oblige him to travel (probably to the king) on the back of a fast-going she-camel, which he compares to an ostrich, alarmed at the approach of hunters. He then tells us how his tribe of Bakr are ill-treated by the rival tribe of Taghlib, who claim from the former compensation and amends for crimes of felony so falsely attributed to them. He then reproaches 'Amru, the author of the 5th poem, for his insinuations and lies regarding Bakr to the king, and for his intriguing to deprive them of the royal favour, and sneeringly draws his attention to the great prowess of Bakr as borne out by the fact that their blood never

love in despair, but hopes to join his beloved travelling on the back of a fast-going and strong she-camel whose pace he compares to that of an ostrich. He then appeals to her to testify to the many virtues and noble deeds she has witnessed, of his boundless liberality, courteous manners and martial prowess displayed on the field of battle. He further solicits her to inquire regarding his exploits from those who were present on the field of battle, and who will surely tell her, among other deeds, how he once triumphantly overcame a horo of established reputation. He again reverts to the sorrow he feels at brooding over the serious obstacles in the way of his love. Complaining of the depreciation of his services by 'Amra, he gives a lively description of a trying battle well fought by him. The poem concludes with earnest wishes on his part for a favourable opportunity to avenge himself on the two sons of Zamzam, who have insulted him and have vowed to kill him for his having killed their father.

This poem pictures a fine combination of a soldier of high martial powers and a passionate lover, labouring heavily under all the evils that attend an unequal match. The poet is a slave of mixed birth, being born of a slave-mother and a free and noble father, while his lady-love belongs to a much higher and a better family, with whom he comes to fall in love quite suddenly and irreversibly. He comes to realize his position only when it is too late for him to recede. Disregarding all the insurmountable difficulties that he sees assailing his love, he proceeds on steadfastly with every earnestness, ardour and firmness in his love, though not without now and then giving way to despair. He always depends for the gain of his object on the influence he hopes his uncommon valour will have on her, on a tame submission to her will, and on the repeated and strong assurances of his true love. Among all the Seven Poems this poem stands prominent for its most enthusiastic, most ardent, most pathetic, and most tender descriptions of love, which all

with the unyielding spirit of the poet, who is the chieftain of a powerful tribe, and perhaps their only champion, and the advocate of their rights before the tribunal of a despotic ruler. He is an ardent and passionate lover, meek enough to yield to the powers of love, but a brave and unyielding hero in wars; gentle and polite in society, but stern and rough in court debates. He is a frank and open-hearted warrior, free from guile and malice, who openly demands his due, freely pleads his cause, cares little for the intrigues of his rivals, and hates to gain any favour by any undue or underhand influence. He tries to carry his object with the king by the force of his martial prowess rather than by the dint of any cogent argument.

The poem has very few similes, but many images and figures, all of which, derived as they are from martial objects, are grand, sublime, and apt to well produce the force they are meant to give effect to.

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#### POEM VI.

Here the poet is introduced to us as standing at the old and long deserted abodes of his beloved, which for her sake he salutes with deep reverence. He deeply regrets her being removed too far to be within easy reach, and feels much dejected at the grave obstacle he finds in the way of his union and marriage with her, consequent on her belonging to a hostile tribe. He gives her very strong assurances of being devotedly true to his love, which he earnestly solicits may be requited by her. He recollects how carefully she tried to evade his notice on the occasion of her departure, but he being too clever for her got scent of it and paid her a farewell visit. The poet then describes her numerous beauties displayed to him on that occasion. Since her departure he has been leading an adventurous life, keeping always in his saddle. Though removed to a very distant country, he does not give up his

patiently to a relation of his heroic achievements and to acknowledge the claims of his position and martial prowess. He gives a detailed description of her excellent beauties and of the pain he felt at her separation. He then asks the king, 'Amru-bin-Hind, who, he is quite aware, is a very powerful and despotic ruler, to grant him a patient hearing, while he recounts in details the various glories of his tribe, Banî Taghlib, their chivalrous deeds, and their noble services to their country. Quoting several instances to show how his tribesmen are always ready to fight and how indifferently they disregard the threats of their rivals, he cautions the king against the evil consequences of offending his tribe, of making any rash attempt at exercising any undue authority and power over them and of treating them with contempt, reminds him of the heroic exploits of his ancestors and of the prowess they had long evinced on the battle-field, and says that the ancestral chivalrous spirit still continues as active as ever in his own person and in the persons of many other heroes of the tribe. The martial spirit is not confined to their men only, but it forms a rare feature in the character of their women, who, though prevented by their feminine nature from taking any active part in war, do not fail to encourage their men by every means in their power, and even make a solemn covenant with their husbands that they return not from the battle-field without rich spoils and splendid trophies. He further asks the king to always bear in mind the superior position that his tribe has long enjoyed over other tribes, and to take the greatest care not to put it on an equal footing with its rival tribe of Bakr.

This poem is a noble relic of ancient chivalrous poetry that breathes all through of martial independence and haughty indignation at the king's unjust encroachment on the liberty of his tribe, and at his shewing an undue predilection for the rival tribe of Bakr. The language is accordingly high-spirited, and full of energy, and very impressive, and keeping pace

society of chosen friends, of his giving food to the poor in winter, of his defence of the tribe against raids, of his acting as a scout riding a good and fleet horse, of his enjoying mental and moral superiority over his rivals, and of his taking share in camel-games with a high spirit of liberality, the flesh thereof, when won, being entirely used in relieving the wants of the needy and the orphans. The poem then concludes with a pithy and magnificent description of the glories of his tribe.

The poet here is an accomplished man, possessed of a great experience of the world and society. Though true in love, he is the last to put up with an unrequited love. He is a noble person of many virtues, among which conspicuously shine his liberality, relieving the wants of the need, dispensation of justice, honest dealing, freedom from envy, unrestrained hospitality, and readiness to serve his people under any circumstances, however trying,—virtues wherein he considers his chief pride and glory to consist. Most of these virtues he derives from his tribe, who possess them in a very high degree, that is commonly characteristic of the Arab nation. His enjoyment in gambling and wine is due not to libidinous habits, but rather to a generous disposition, either to afford relief to the needy, to make society agreeable, to petronize hopeful new-chants, or to while away his time in the quiet society of a few chosen friends. His courser is rather inferior to the princely steed of Imra-ul-Qais. His knowledge of syrian scenes and sports seems to be deep and familiar.

The language is elevated and sublime throughout, and embellished with beautiful images and metaphors, quite in keeping both with the glories of the tribe celebrated therein, and with the grave and steady mind of the old poet.

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POEM V.

This poem is introduced by the poet's king his 'above' to give him a cup of rich wine to drink. He and his 'above'

number of lines preaching social morals of high value in worldly life,—a peculiar feature, which distinguishes the poem and places it conspicuously beyond the rivalry of any other poem.

This poem is philosophical throughout in accordance with the occasion. The poet is a sedate man of great experience, a moral preceptor of good parts, and a grave preacher of the morality he has learnt from his long experience of the world. A dependent of the chiefs of the tribe, he praises them for their good offices to the people in the restoration of peace, and inculcates on them the recognition of the high value of their services and their strong claims on the obedience and allegiance of their subjects. Accordingly, he uses a language very grave, sublime, exhortive and impressive, and a diction flowing, soft, gentle and embellished with figures of rhetoric.

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#### POEM IV.

The poet introduces the poem with a short description of the complete changes, brought about by time on the abodes of his old friends which have long been deserted by human beings and occupied by wild beasts. He then recalls to mind how his lady-love departed with her party from the place, and how, after removing to distant countries, she faithlessly cut off all communication with him. Despairing now of the requital of his love on her part, he seeks relief from his griefs by travelling on a good and strong she-camel, whose speed is compared firstly to that of a she-ass, urged by her jealous mate to a watering place in the hottest part of the year; and secondly to that of a wild cow, who, on missing her young, which has been devoured by wolves during her absence, passes a restless night in the midst of a heavy rain in a sandy desert, only to be surprised early in the morning by hounds, many of which she kills when turning to bay during her precipitous flight. The poet then gives a lively description of his enjoyment of the

ties of society which he sneeringly scorns. The spirit of independence is so predominant in his character that it is even betrayed in his language and diction, which often make attempts at breaking through the bounds of conventional laws of diction. He lacks much in gravity and sobriety. He has, however, many good traits of character to redeem his weak parts. Though on the dangerous verge of turning out a corrupt and vicious debauchee, he is luckily more than saved by a naturally philosophic turn of mind, which, together with his keen observation of human nature, causes him to derive such practical and useful morals for himself as to help him to turn his vices into virtues and give him a place among the distinguished people of his time.

His images are derived from domestic sights, nomadic life, and sylvan scenes, and are well chosen to give proper force and effect to the pictures he portrays.

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### POEM III.

The poet begins by complaining of the strange changes, which are brought on the ruined abodes of his lady-love, since they were deserted and came to be inhabited by wild beasts, and which have been so complete that the poet could hardly recognise them except after a long and thoughtful consideration. In a high strain of poetic reveries his fancy sees a party of ladies, his former acquaintances, march before his view, leaving him alone lamenting for their departure. He then praises Haram and Hārith, the two chiefs of the tribe of Muzainah, who, by their generous intercession and their magnanimously undertaking to pay the blood mulct, have brought about a perfect peace between the tribes of 'Abs and Zubyān, after it had been disturbed by the cowardly behaviour of Husain, son of Zamzam, who, to avenge the death of his brother, killed one of the tribe of Banī 'Abs in cold blood. The poem then concludes with a

and recalling to mind in vivid language the departure of his lady-love, of whom he gives a short description. Here the attention of the poet is, however, abruptly drawn by more serious affairs to travelling on a noble and fast-travelling she-camel, described at length and in minute details concerning her make, form and constitution. Then taking a short review of his past life, he tells us of his good position in the tribe, of his adventurous travels, and of his early habits of dissipation and drinking, which caused him to be forsaken by the tribe, whom he, however, little cares for, being as he is endeared to all by his kindness to the poor and his politeness to the rich. Moralising then on the instability and frailty of human life, he remonstrates with his reproachers against their disapproval of his liberality and of his dissipated life; and with his cousin against betraying him in the time of his need, at whose disposal he is, however, ready to place his best services when required. Here in a strain of egotism, he speaks of the many virtues that more than redeem his weak points of character, his active and vigilant habits, his undaunted courage, his unflinching fortitude, his hospitable attention to strangers, and his readiness to serve his friends in time of need. As an instance, he tells us how, in order to entertain his guests, he once unscrupulously offended his old father by slaughtering one of his best camels. He then concludes the poem with a few moral lessons which he has learnt from his experience of the world.

Here we see an interesting picture of the wayward and unruly disposition of a reckless youth of tender age, who has never known the superior control, either of a parent or of a preceptor. He sets out on his worldly journey without the advantage of experience or support, but with a full confidence in his poetic powers, which stand him in good stead under all circumstances, win for him his desires and even gain him admittance to the presence of the chieftains and the kings of the time. He has a spirit too haughty to stoop to any formal-



ing combination of gallant devotion, and the assertion of a princely privilege to command submission to his will. He is a stranger to mortification and humiliation, even in love. With all his polite attention to his lady-love he would never tamely submit to coquetry, if strained too far, but would prepare himself to withdraw his attentions the moment they should be disregarded or treated with undue haughtiness. On the other hand, his amiable character in society and his civil manners win him the hearts of ladies, who wait on his will and sacrifice their own conveniences to his wishes. His beloved is a lady of high position and rank. Her bed is strewn with finely powdered musk, she keeps in bed luxuriously till late in the morning, and is never known to do any menial domestic drudgery. His beast of riding is a princely and a stately horse of the noblest breed. He is deeply interested in natural views, fine landscapes, sylvan sports and knightly adventures. He has many noble virtues, among which faithfulness in love and ready attention to the needy in spite of the risk of its impoverishing his means, stand out prominently.

Imra-ul-Qis is best known for his clever and ingenious images, inasmuch so that he has won the surname of *خالق المعاني* "the Creator of Images." He deserves the honour amply and justly, since it is he who shewed the proper way to use the power of imagination. His similes and images are his own, and are always, as a rule, quite apt and suitable. They are generally selected from objects of daily sight, so highly coloured by his imagination as to surprise by their bright novel appearance.

His attention to ladies, and his poetical pursuits, which were regarded by his royal father as inferior to his rank, exposed him to the paternal wrath and to banishment.

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#### POEM II.

The opening lines represent the poet as standing at the old ruined abodes of his friends, ruminating on the old associations,

second with martial valour and extreme individual independence; while the sixth breathes a spirit of warlike courage, soldierly faithful service and knightly devotion to the lady of his love.

The third poem is eulogistic, describing the virtues and patriotic services of the chieftain of a tribe. It is, moreover, an ethical poem, heading the category of all poems of that type.

The fourth, the fifth and the seventh poems are patriotic and breathe throughout a spirited feeling of national independence and superiority. The latter two are, moreover, antagonistic and give a vivid picture of two rival champion chiefs, each striving to set off the glories of his own clan against those of the rival tribe.

Notwithstanding these points of difference, all the seven poems in common with all Arabic poems of the class, are distinguished with many prominent and similar features, viz., a deep devotion in love, martial gallantry, national independence, vigorous defence of individual rights, steady promotion of public weal, rigid observance and free exercise of national virtues.

#### *Analysis of the Seven Poems with Critical Remarks.*

##### POEM I.

The poet placing the scene at the ruined abode of his old friends and mistresses, and giving a short description of his woe-fal plight on his separation from their friends, and of the high emotions, roused at the sight of the ruined abode, takes us through a series of gallant love adventures, followed by a lively description of his noble horse, a brisk sylvan chase, a great storm and a rainy night, wherewith the poem concludes.

Here the reader can hardly fail to notice the elevated sentiments, the sublime ideas and the majestic language of a high-spirited prince, tamed down by love and gallantry, but not to the low level of an ordinary lover. His courting is an interest-

triumphing over the evergreen laurels, so nobly won by the superior elegance, eloquence and purity of their language, their admirable images and their vivid descriptions. They were universally admired by the public, who in order to testify their appreciation of their real beauties and the recognition of the obligation, which the Arabic language in no little measure owed to them, unanimously agreed to immortalize their fame by conferring on them the highest honour they could bestow—that of hanging them inside the Ka'ba, the most sacred shrine of their worship, as a memorial to posterity, after they were inscribed in letters of gold on pieces of a fine white cloth of Egypt, whence they are also called 'the Golden,' الذهبيات.

#### AN OUTLINE OF THE CHARACTERISTIC FEATURES OF THE POEMS, WITH AN EXPOSITION OF THE POINTS OF SIMILARITY AND DIFFERENCE.

The poems all agree in one important respect. They are all introduced with touching reminiscences of old associations, old times, the early days of the poets, and the happy days they spent of old in the pleasant society of the objects of their love. The fifth poem, however, differs a little, and is introduced by the poet asking his lady-love to give him a cup of good wine, and by his giving a pithy and elegant description of her beauties. The second poem slightly touches on the latter subject, while the sixth poem enters into many more details.

All the poems, except the third and the fifth, contain a description of riding beasts,—that of the first being a high bred horse and those of the rest fast-riding and noble she-camels. In the second poem we find a graphic and detailed description of the bodily structure of a noble she-camel and in the rest a vivid picture of her way of travelling.

The first, the second and the sixth poems are egotistic : the first deeply coloured with a kingly spirit and royal virtues; the

flowing diction of that natural poetry, the pathos and the effect of which, however, they strove to grasp with various but dubious success. They lay claim to no little credit, indeed, for the many improvements they made on the ancient style, diction, ideas and expressions, for the standards they fixed to regulate the imaginative work of poetry, for the canons of criticism they laid down, for the laws of language they enunciated, and for the many beautiful figures they invented. It was, however, mannerism, all in all, a noble imitation, but without the true spirit of real nature.

The progress of the Arabic literature may best be illustrated by comparing it to a gradual and grand ascent up a lofty mountain, richly clad in every variety of beautiful verdure, pleasant vegetation, particoloured and fragrant flowers, verdant meadows, variegated trees—all of wild growth; and rife with cooling avenues, refreshing arbours and stately alcoves, resounding with diverse songs of wild birds, whose varieties of notes, colours and hues are objects of deep admiration and devotion to the votaries of nature. The summit was gained only at the appearance of the Korân, which occupied the proud position of a solitary eminence, beyond the reach of all aspirers, who fell short of it. A step further, and the declivity gradually led to a spacious plateau, abounding in fine valleys, laid out with beautiful gardens, charming flower-beds, gushing rills, well trimmed alleys, levelled turfs, and picturesque parks, all combined in beautiful harmony and resounding with the harmonious melodies of trained birds, while art spared nothing to make all as perfect as lay in her power.

It was thus at the time when Arabic literature stood at its highest position, that the celebrated Seven Poems, well known as the **Seven Suspended Poems**, made their appearance. They stood at the top of the eminence of Arabic literature, exulting with well-merited pride at that enviable position and

mental production, to be appreciated as a high accomplishment, and to be regarded as a qualification for exaltation of rank and esteem in society. Poets came forward to emulate and vie with one another to carry off the palm. This led to the establishment of a department of literary exhibition in the national fair of 'Okâz, which was held annually in Zûl-Qa'dah, one of the four sacred months, in which war was forbidden to be waged. To it flocked merchants from Hijâz, Nejd and other parts of Arabia. 'Okâz was the 'Olympia of Arabia,' where poets resorted and placed their poetic talents before the public for their judgment and award, which were always regarded as decisive and final.

The Arabic literature attained the zenith just at the time, when the faith of Islâm made its appearance in Arabia, and the Korân marked the highest point, to which the Arabic language and literature were destined to rise, after which, as the Arabs by the spread and the conquest of Islâm came in contact with foreigners, they had reason to grow jealous of their noble language; and being afraid lest its purity might suffer from its contact with other languages, they were obliged to state the principles of grammar, to explain the laws of syntax, to discover the measures of prosody, to formulate the figures of rhetoric and composition, to define the criteria of lexicography, to determine the standards of phraseology, and to fix the canons of criticism, all founded on the basis of the universal principles that underlie the pure language of the pre-Islamic time. The simplicity of nature, however, was rapidly waning and giving its place to artificial ornamentation, unnatural embellishment, and scholastic mannerism. Poets, orators and writers then vied in indulging in poetic reveries, in giving a full play to their imagination, in forming new sentiments, in inventing new metaphors and rare similes, in discovering the beauties of the pre-Islamic poetry, and in imitating by every artificial means in their power the

merely a real expression of their real feelings and a true reflection of their mental workings. False fame, vainglory, flattery, and empty praise were motives not known to those early Arabs, who led a simple and innocent life in the lap of nature, invested with all its concomitant virtues,—bravery, courage, gallantry, truthfulness, innocent and sincere love, fidelity, generosity, liberality, charity, hospitality, and a hatred of cruelty and oppression. With the Arabs of those times poetry was a gift of nature, commonly bestowed on all alike, whether old or young, man or woman, rich or poor, high or low, noble or mean, townsman or peasant, who used it as a tangible expression of their emotions, a ready vehicle of what they thought and felt and a lasting record of their views, made more impressive and more perspicuous by illustrative similes, apt images, and suitable metaphors, such as were readily supplied by natural objects and views of daily sight.

Thus we see the common topics of their poetry to be domestic life, wars, heroic deeds, martial triumphs, travels, camels, horses, weapons, chase, love, reminiscences of old associations, hospitality, glory and genealogy of the tribe, panegyrics of noble personages and chiefs, records of their patriotic and virtuous deeds done for the good of their tribes, acknowledgment of their obligations, elegies, embodying posthumous recollections and commemorations of the virtues of deserving merits in proportion to their deserts. Precepts of sociology, political views, philosophical doctrines, maxims and proverbs were not lacking; but they were mere results of a direct observation of the objects of nature and of a deep contemplation of humanity in its simplest aspect.

Nor were the Arabs unconscious of the high poetical genius wherewith they were endowed by nature, of the great success of their literature, and of the rising fame and triumph of their literary talents. Poetry soon came to be recognised as a noble

by God in store for a later generation. The history of its literature, properly speaking, dates only from as early as the beginning of the 6th century. Yet, within so short a period of time, extending indeed over not more than two centuries, the Arabs succeeded in carrying their literature to such an elevated pitch as earned them an immortal name among the most refined nations of the literary world.

Their progress was marvellously rapid in every department of literature—poetry, oratory, rhetoric, politics, history, moral and mental philosophy. The greater part of their early literature, however, consisted of poetry, which was the principal and almost the only record the ancient Arabs possessed, and it is said with perfect truth that ‘Poetry is the record of the Arabs’ (الشعر ديوان العرب). Poetry was the record of their usages, their customs, their habits, their ways of living, their wars, their virtues, their vices, their domestic affairs, their social advancement, their mercantile dealings, their creeds and beliefs, their sentiments, their moral progress, and in short all that would interest both a historian and a moralist.

The Arab minds were cast by nature in poetical moulds of the best type, and their speeches even were mostly poetical, or such as could readily be converted into rhythmical numbers. They had at that time no rules of grammar or versification to guide them; and yet their verses were scrupulously accurate and hardly ever went wrong. They had neither any fixed criterion of rhetoric, nor any canons of criticism; yet their idioms, expressions, images, similes and metaphors were as accurate, as clear, as lucid, and as perspicuous as any of the subsequently established schools of the Post-Islamic times. One of the distinctive features of the primitive literature of the Arabs was that it possessed the real and rare beauty of being a faithful representation of nature, inasmuch as their images were derived directly from nature, and their composition was

Their literary supremacy was, however, the result of a long working of the schools, established by Cicero, Virgil, and Livy, on the lines of the learning they had inherited from that defunct Grecian world which had long given way to the sway of the triumphant Roman arms. The Roman Poetry, Oratory and Rhetoric were merely offshoots engrafted on those of Homer, Demoustheneſes and Aristotle. Much credit is certainly due to the Romans for the great improvement they made on the teachings of their mother-school, which elevated them to a high pitch of literary fame, and placed them at the top of the category of the civilized and refined nations of the time. But their achievements, though very noble and excellent in themselves, were merely parasitic, and had little originality to boast of.

About this time we find a new nation rushing upon the scene, and steadily progressing with long strides to the front of the literary world, neither by means of any learning, borrowed from other nations, nor by any set examples to guide them, but solely by dint of the growth of their own natural faculties. This was the Arabian nation, which, living obscurely in a solitary peninsula, was cut off from the chief seats of learning and debarred by its own seclusion from all the advantages of a close contact with the civilized nations of the day, who regarded it merely as a degraded and barbarous nation. Notwithstanding its starting with such local and social disadvantages, this nation, which was destined by God to rise to a great importance later on, and to succeed the Romans in presiding over the destinies of a great part of the world, bravely stemming the tide of adverse circumstances, deserves all praise for the high state of culture, civilization and advancement which its people attained by means of self-development of those superior literary faculties with which it had pleased God to endow them.

Although the Arabic language was as old as any of the noble languages of the world, yet its literary fame was kept



## INTRODUCTION

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Amongst the ancient nations, as History shows, there are few who have so large a treasure of sublime poetry and so abundant a stock of useful literature to boast of, as the old nation of Arabia. The Arabs have always been remarkable for the great pride they have taken in the excellence of their language, the perfection of their literature, the sublimity of their poetry, the purity of their race, and the integrity of their moral character. Pure justice, free from bias or prejudice, fully admits that they have reason to feel this pride, and accords them a very high place among the civilized and literary nations of the ancient world. These facts are well borne out by evidence derived from the history of the progress of literature, especially during the 4th, 5th and 6th centuries of the Christian era.

During the period alluded to, the literary genius was almost entirely monopolised by the Aryans, represented then by the Indians and the Persians in the East, and by the Romans in the West. The Indian literature was, however, confined only to a limited number of Shastris and Brahmins, and was inaccessible to the other castes, or the numerically much stronger public. The Persians had long cultivated and enriched their literature with a good deal of learning, borrowed from the Greeks and the Indians. Among the Semitics, the Syrians possessed a Hebrew literature of a superior character, which was not, however, cultivated to a very vast extent, and was confined only to a few Rabbis. These *literateurs*, moreover, had risen to their greatest height and were now only hanging on the verge of decline, and were more or less giving way to the Romans, who, at the time we speak of, held their own against all the nations of the world, both in the political as well as in the literary realm.



## PREFACE.

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THE accompanying translation is intended to be nothing more than an aid to the student, and for this reason it has been made as literal as possible. Notes and explanations have been added in all cases where the sense is obscure, and it is hoped that by their aid beginners even will experience little or no difficulty in reading the original.

All different readings, and different interpretations which have good authority and have come to hand, have been included in the notes. Lines which have been found in some copies and not in others are marked with asterisks for the sake of distinction.

My best thanks are due to Shaik Faizullahbhai, Esq., B.A., of Bombay, a really first-class Arabic scholar, for the trouble he took in revising the proof sheets. During revision he considerably enlarged the notes, &c., so as to bring the work within the grasp of all.

F. E. J.

*Kutkee, 29th January 1893.*



السبع المعلقات

# THE SEVEN POEMS

SUSPENDED IN

THE TEMPLE AT MECCA

*TRANSLATED FROM THE ARABIC*

BY

CAPT. F. E. JOHNSON, R.A.

WITH AN INTRODUCTION

BY

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